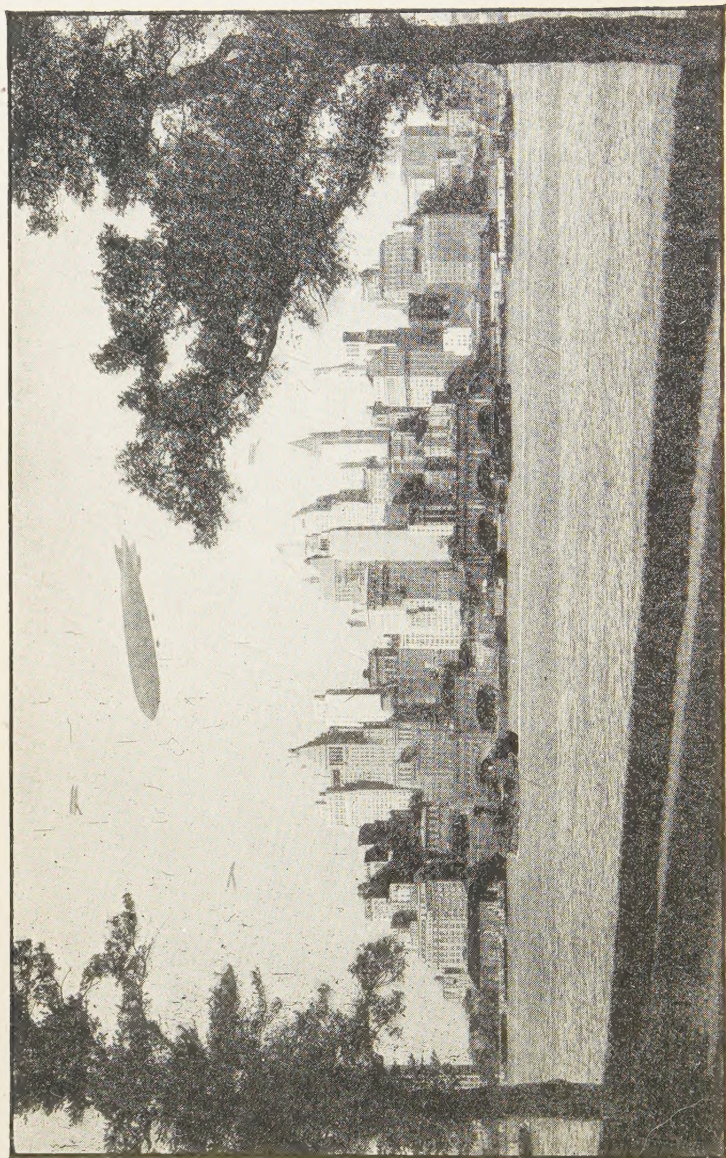


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OUR TIMES
AND THEIR MEANING



By Ewing Galloway, N. Y.

The skyline of New York, the world's tallest city, fitting symbol of the prosperity and swift advancement of our times.

OUR TIMES

AND THEIR MEANING

By CARLYLE B. HAYNES



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Boston Photo News
There is a light "that shineth more and more unto the perfect day."

The Advancing Truth of God

THERE is no such thing as standing still, either in Christian experience or in Christian knowledge. The child of God is to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. He is to be ever "increasing in the knowledge of God." Col. 1: 10. Walking in the light he already has, he will find the light of divine truth ever increasing. "The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

This is true of the church as a whole as well as of the individual Christian. From the beginning until now, the people of God have been walking in one continuous path, "the path of the just." And upon that path until now one continuous and ever-increasing light has been shining, the light of the truth of the Most High God.

Through the ages of the past, the ever accumulating light of truth has been growing brighter and stronger. Dim and obscure was the light of former ages apprehended by the Christian pilgrim in comparison with the revealed truth of God today. And its full glory is to be seen in the message that will be pro-

claimed to all the world to herald the second coming of our Lord. In connection with the ushering in of "the perfect day" is the full glory of its shining brightness to be disclosed.

The Ancient Prophecies Fulfilled

Today is a time above all times when fresh unfoldings of God's great purposes for the human race and the earth may be expected. Today the ancient prophecies are being fulfilled. Today "the signs of the times" are being displayed before men's eyes. This is "the time of the end," "the last time." "The perfect day" of Christ's return and kingdom is near at hand.

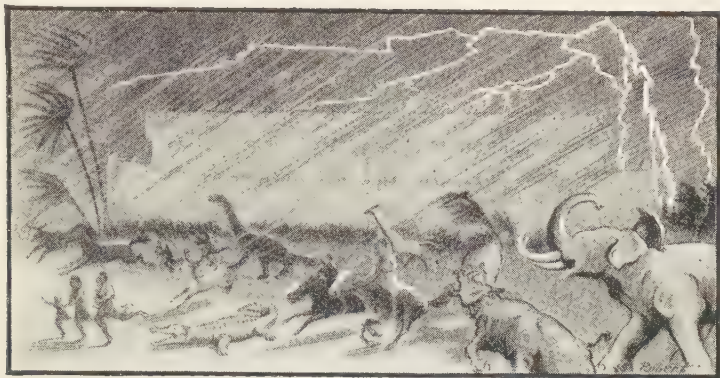
All the truth that is to be brought to the attention of men in these last days is to come forth from the Scriptures. Therefore, it must have been revealed to those "holy men of old" who wrote the Bible. They did not, however, though writing under the inspiration of the Spirit, understand the truth and the purposes of God as those living today are privileged to understand them.

In their days the light of truth shone but feebly in comparison with its present glory. Thus Paul declared, when referring to the knowledge of the principles of the gospel before the time of Christ, that it was not made known to men before as it was then revealed to him. "How that by revelation He made known unto me the mystery; . . . which in other ages was not made known unto the sons of men, as it is now revealed unto His holy apostles and prophets by the Spirit." Eph. 3:3-5.

The church of Christ in the time of the apostles held a pure faith, and was acquainted with the truth for that time.

It is not to be supposed, however, that it was as fully acquainted with the plans and purposes of God as it is possible for God's people today to be. Especially is this true with reference to those truths that were to be given as a warning against the perils and dangers of the last days.

Thus the truth of God is constantly moving onward. It is not enough that Christians today find themselves in the path of light, holding truths that have been revealed for centuries. They must progress as the truth progresses. And if they fail to do this, the light, which never stops, will pass on and leave them in darkness. "And he that walketh in darkness knoweth not whither he goeth."



Noah's message of a coming flood was an example of the message for our times.

Special Truths for Special Times

THE great fundamental truths of the Bible are for all ages and all people. They apply to men in every condition and circumstance of life, and in every generation of the world's history. Such are the general truths of salvation by faith, the pre-existence of Christ as Creator, His substitutionary death, His imputed and imparted righteousness. The love of God, hope in a future life, faith in the atoning righteousness of Christ, the mercy of the Father, the repentance and obedience of the believer — these great truths are for all time.

There are other truths of a special character, given to meet special conditions, and these are applicable only when these special conditions prevail.

Such special truths are of vital importance to the generation to which, and for which, they are revealed. Upon a right relation to them may depend the salvation of those to whom they are presented. When the time comes for the presentation of such special messages of truth, then the great fundamentals of divine truth and revealed religion are to be preached in the setting of the special message. To reject the gospel in this special setting is to reject salvation. To have the light that has been revealed in the past, and to use that light as an excuse for rejecting the light and truth for the present, is to reject the

Christ who sends it. It is not enough to be walking in the light of the past. To refuse to walk in present truth and light, because we already possess the past light, is to be walking in darkness and knowing not whither we go.

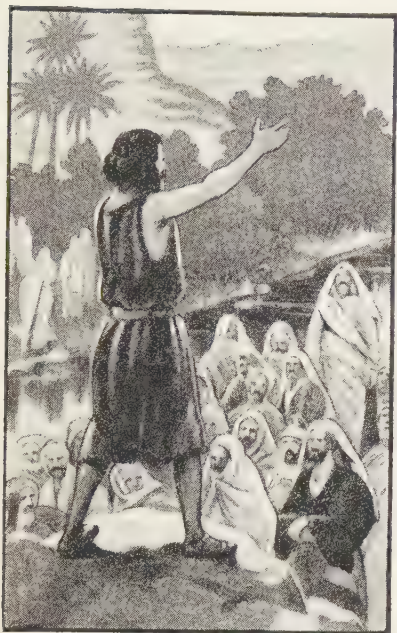
The Message of Noah

The Bible speaks of these special messages of truth under the name of "the present truth." (2 Peter 1:12.) Noah's message of the coming flood is an example of these special truths for special times. Adam knew enough of the truth of God to save him, but he was not acquainted with Noah's message, for it was not a present, but rather a future, truth in his time. Adam could walk in the light of truth without having this truth to consider, for it had not then been revealed as a testing truth. Abraham could walk in the light of truth without believing in a coming flood, for Noah's message in Abraham's time was a past, and not a present, truth. But to the generation that heard Noah's message, it was a present truth; and the salvation of the people of that generation depended upon their believing the truth of God in the light of the present truth of Noah's message.

It was not enough for the people of Noah's time to argue that before Noah began to preach his message they had evidence of their acceptance with God. This may have been true; they may have been accepted of God before they heard the message for that time; but after hearing it, there was new light shining upon their path, which they could not reject and still remain saved.

So it was with the message of John the Baptist. He was given a present truth for the generation to which he preached. His message could not have been preached to the generation before, nor the generation after, for it would not then have been present truth. It was present truth to the generation that heard it, and their salvation was involved in their acceptance or rejection of it.

The great fundamental truths of the religion of Christ may be preached at any time. They are always true, and therefore always in season. Present truths, however, cannot always be preached, for they are not always true, and therefore are not always in season. To illustrate: The coming of a flood



The message of John the Baptist could not have been preached at any other time.

of waters could not be preached now, for it is not now true.

When John came preaching the truth of a coming Saviour, and urging upon men the necessity of baptism for the remission of their sins, he was met with the argument that the people had sufficient truth to save them. Were they not Abraham's children? Did they not believe in the teachings of Moses—in the law, in the prophets, in the flood, and all that was revealed in the Old Testament? Why, then, need they accept anything new? The reason they gave for not accepting Christ was: "We know that God spake unto Moses: as for this

fellow, we know not from whence he is." John 9: 29.

There was some risk in accepting Christ. Time had not worked out the truthfulness of His claims. They could *see* that the past truths were from God; it required *faith* to accept Christ and His teachings. Here was the test. Their faith was in the past, not in God. Hence they refused to accept Christ and the present truth for that time.

Testing Truths

Present truths are testing truths. To accept them has required more faith than is possessed by the nominal follower of God. The majority of those who profess religion are willing to accept the truths that require no sacrifice of ease or pleasure. But when a new truth is presented—a truth that to accept would mean to stand alone—then this is a trial so great that the vast majority refuse to face it, thus revealing that their

religion is a mere profession, and cannot stand the strain of a real test.

In connection with the second coming of Christ, a message will go forth to the entire world that will be "meat in due season." (Matt. 24:44, 45.) This message must contain the proclamation of His soon coming, and also a preparation to meet Him in safety and peace. It will be the present truth to the generation that hears it.

As no message of present truth has ever been permitted by God to be preached before the time for its preaching was due, so this message will not be given out of its time. As every message of present truth heretofore has always included in it all the truths that had been revealed before it was presented, so the message of present truth that heralds the coming of Christ will include in it every truth that has been revealed to man from the beginning of time.

Time for the Last Message

According to the clear teaching of the Bible, the time is fully here for the preaching of the message of Christ's coming. That great event is nearly here, a fact that will be clearly shown in later chapters of this book. The message of His coming is now being taken to all the earth. Thousands of men in all parts of the world are preaching it, and tens and hundreds of thousands of people in all parts of the earth are hearing this message. It is God's message for today, *the present truth*. The very fact that it is now being presented to the world is evidence that the time for its proclamation has come.

PART TWO

THE RETURN OF OUR LORD



Jesus said to His disciples, "I will come again, and receive you unto Myself."

Jesus Is Coming the Second Time

JESUS is coming again. He was on earth once, nineteen centuries ago. He remained here a little more than thirty-three years. Then He returned to heaven from whence He had come. There, ever since, He has been serving as the High Priest of His people in His work of mediation and intercession. He did not finish His work of salvation at His first visit. The full redemption of the world and the human race is still to be completed. He is coming to finish it.

During all these years since His first coming, the gospel of our Lord has been gathering out a people for His name. He is coming again to receive these subjects of His Kingdom to Himself. When He was here before, He sowed the seed; when He comes again, He will reap the harvest.

He did not go away to heaven without giving His word to come back. He urged His disciples to be prepared for His second coming. He gave them instruction regarding the time of His return. He commissioned them to preach the message of His second coming to all the world. He encouraged them to look for this great event as the consummation of all their hopes.

He pointed to heaven, and told them there were many mansions there in His Father's house. He told them He was going away. But, He said, "I will come again." John 14: 1-3. "The Son of man shall come in His glory." Matt. 25: 31. Predicting that signs would occur when they might know His coming was near, He said: "Then shall they see the Son of man coming in a cloud with power and great glory." Luke 21: 25-27.

He spoke many parables, and in nearly all of them He reiterated the fact and certainty of His return. In them He told of the man who took his journey into a far country (Matt. 25: 14-30), and after a long time came and had a reckoning with his servants; of the "certain nobleman" who went into a far country "to receive for himself a kingdom, and to return" (Luke 19: 11-27); and of the marriage supper of the Bridegroom, and the wise and the foolish virgins, together with the midnight cry, "Behold, He cometh!" Matt. 25. 1-13.

Having completed His earthly ministry, He returned to heaven. But His disciples continued, under inspiration of the Spirit, to give instruction regarding His return. Paul wrote: "Our conversation is in heaven; from whence also we look for the Saviour." Phil. 3: 20. "Unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9: 28. "For yet a little while, and He that shall come will come, and will not tarry." Heb. 10: 37. Let it be noticed that Paul is so confident of the return of His Lord that he speaks of Him as "He that *shall* come," and declares most positively that He "will come."

"The Day of the Lord Will Come"

Peter speaks of the scoffers of the last days mockingly inquiring, "Where is the promise of His coming?" They claim to be unable to observe any signs of His second coming, yet Peter assures those to whom He writes that "the day of the Lord *will come* as a thief in the night." 2 Peter 3: 4, 10.

John many times refers to his Lord's second coming in his writings. "Now, little children, abide in Him; that, when He shall appear, we may have confidence, and not be ashamed before Him at His coming." 1 John 2: 28. "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1: 7.



"The Son of man shall come in His glory, and all the holy angels with Him."

From the very earliest times of human history, God has taught the truth of the second coming of His Son. "Enoch, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all." Jude 14, 15. David wrote: "When the Lord shall build up Zion, He shall appear in His glory." Ps. 102: 16. "For He cometh, for He cometh to judge the earth: He shall judge the earth with righteousness, and the people with His truth." Ps. 96: 13.

Isaiah refers to Christ's second coming. "And it shall be said in that day, Lo, this is our God; we have waited for Him, and He will save us." Isa. 25: 9. "Behold, your God will come with vengeance, even God with a recompense; He will come and save you." Isa. 35: 4. "For, behold, the Lord will come with fire, and with His chariots like a whirlwind." Isa. 66: 15.

Revelation from God

Like all other words in the Holy Scriptures, these words are true. Jesus is coming again. This is not a doctrine invented by man. It is not a cunningly devised fable. It is one of the most prominent truths contained in the Bible. It is among the greatest and grandest things, the most momentous things, that the Bible speaks about.

As surely as God has revealed it, so surely will it take place. There is, there can be no uncertainty about it. It is settled in heaven. It will be fulfilled on earth. The Bible teaches it. The very nature of the gospel demands it. Christ's work for human salvation would be incomplete without it. The hearts of God's people long for it.

Nothing can prevent its occurrence. The unbelief of the world and the church will not hinder it. Opposition will not stay its onward progress. Fear of it will not prevent it from taking place. God's word predicts it. That is enough. Jesus will come.



The ancient glories of Egypt and of all the great nations of the past are now but sculptured memories.

The Coming World Government

BABYLON, with its palaces of pleasure tenanted with beauty, lies in eternal silence under the shifting sands of the desert. Tyre and Sidon, once the market places of the world, now in ruins, are places for the spreading of nets in the midst of the sea. Old Egypt, its ancient glories now but sculptured memories, is in strangers' hands. The vacant shrines of Greece have moldered into dust. Rome, that far-flung empire of old, has been smothered under its luxury and licentiousness.

For thousands of years nations have arisen, lived out their little day of triumph and glory, and gone into utter silence. How long is this world-old rise and fall of nations to continue? Is the sound of war and strife to be perpetual? Is an ultimate nation, never to be conquered, founded on righteousness, eternal in its duration, to rule the earth?

How great and important these questions are! And God has answered them. He has foretold the coming of the ultimate kingdom.

World's History in Advance

In the days of Babylon, the first universal empire, God gave its king, the mighty Nebuchadnezzar, a dream that covered the entire course of this world's history from his time to the very end of the world. This prophecy is recorded in the second chapter of Daniel.

The meaning of this dream was made known to the king by Daniel, a young Hebrew captive, who was one of the king's wise men.

"There is a God in heaven that revealeth secrets, and maketh known to the King Nebuchadnezzar what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these; as for thee, O king, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Verses 28, 29.

Attention is directed to the fact that this dream was given in response to a question in the mind of Nebuchadnezzar, a question concerning the future: "What should come to pass hereafter?" Who would be his successor? Would he be able to keep his great kingdom intact? Would the time ever come when some other nation would overthrow the great structure that Nebuchadnezzar had built up? These were the questions that concerned the ruler of earth's mightiest empire as he lay on his bed that night.

As he slept, God gave him a dream that unlocked the secrets of the future. When he awoke, while he remembered that he had had a dream that he felt was of vital importance, he could not recall it. After the failure of the wise men to enlighten him, Daniel, given special instruction by the Lord, made known not only what the dream was, but also its interpretation.

"In the Latter Days"

Before considering the dream and its interpretation, it is important to notice that this dream contains information regarding "what shall be in the latter days." It is, then, a prophecy for the present time. Describing the king's dream, Daniel said:

"Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay." Verses 31-33.

And as the king considered this remarkable image in his dream, he beheld,

"till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was

the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth." Verses 34, 35.

The Interpretation

This was the dream as the king saw it. Then Daniel gave the interpretation: "Thou art this head of gold." Verse 38.

Babylon was represented in this image by the head. Babylon was not to remain forever. It was to be overthrown. "After thee shall arise another kingdom inferior to thee." Verse 39.

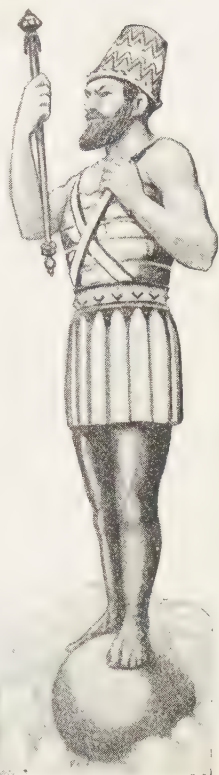
This prediction was fulfilled. Years later the Medes and the Persians overthrew Babylon on the night of the great feast that Belshazzar, the grandson of Nebuchadnezzar and his successor as king of Babylon, had made to a thousand of his lords, and at which he profaned the vessels from the temple of the true God, which had been brought from Jerusalem. On that night, Daniel, then an old man, was called in to interpret the mysterious handwriting on the wall.

He said: "Thy kingdom is divided, and given to the Medes and Persians." Dan. 5:28. Then the record is: "In that night was Belshazzar the king of the Chaldeans slain. And Darius the Median took the kingdom, being about threescore and two years old." Dan. 5:30, 31.

The breast and arms of silver of this great image represented the government that succeeded Babylon, the Medo-Persian empire.

Greece and Rome

The course of history was not to stop with Medo-Persia. There was to arise "another third kingdom of brass, which was



"Thou, O king, sawest, and behold a great image."

to bear rule over all the earth." Dan. 2: 39. This third kingdom was Greece, under Alexander the Great.

"And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40.

The kingdom represented by the legs of iron was the "great iron monarchy of Rome," which overthrew the Grecian empire. Rome ruled the world. She worshiped all gods save the true one. As iron "that subdueth all things," so Rome crushed the world and trampled it under her feet.

The Division of Rome

But, Rome, too, was to fall.

"And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom [Rome] shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken [or weak]." Verses 41, 42.

According to a parallel prophecy in Daniel 7, Rome was to be divided into ten divisions. Some of these divisions were to be strong kingdoms, and some of them were to be weak.

The Ten Kingdoms

These ten kingdoms came into existence in the territory of the Roman empire between A. D. 351 and 476. They were the result of the barbarian invasions of those times. The kingdoms were: The Alemmani (Germany), the Franks (France), the Burgundians (Switzerland), the Suevi (Portugal), the Anglo-Saxons (England), the Visigoths (Spain), the Lombards (Italy), the Vandals, the Ostrogoths, and the Heruli. These last three — the Vandals, the Heruli, and the Ostrogoths — have been utterly destroyed, and do not now exist. Seven are still here, the nations of Germany, France, England, Portugal, Spain, Switzerland, and Italy. Some of these kingdoms are strong and some of them weak.

Now follows a most remarkable prediction:

"And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Here is a prediction that attempts would be made to weld these kingdoms again into one great empire. These have not succeeded. They never will. "They shall not cleave one to another."

Attempts to Unite European Nations

In the eighth century Charlemagne made an attempt to bring the kingdoms of Europe under his dominion and unite them in a great Christian empire. Just as God foretold, he failed. During the sixteenth century a similar attempt was made by Charles V. He failed. During the latter part of the seventeenth and the first part of the eighteenth centuries, Louis XIV tried to bring nearly all Europe under his dominion, and Louis XIV failed.

Perhaps the greatest, and what appeared for a time to be the most successful, attempt to bring all the divided parts of the ancient Roman empire under one rule was made during the first part of the nineteenth century by Napoleon Bonaparte. But all the wisdom of this brilliant military genius, all his shrewdness and ingenuity, all his great knowledge of military tactics, and all the strength of his mighty legions, were not sufficient to break the power of seven short words of Scripture.

The most recent attempt to gain the mastery of Europe was that of Wilhelm II of Germany, resulting in the World War of 1914-18. But the Kaiser's dream of world empire was shattered by the Allied armies and the eternal rock of God's prophetic word.

Intermarriage, Another Method

The prophecy goes further than this, and indicates that along with the use of force, other methods would be tried. It very definitely predicts that one of those methods will be intermarriage. The words of the prophecy are: "They shall mingle themselves with the seed of men: but they shall not cleave one to another." Verse 43.

Permit me to direct attention to the intricate relationships existing between the reigning houses of Europe. The kings of Denmark and Norway, Christian X and Haakon VII, are brothers. Nicholas II of Russia was their first cousin. Constantine X of Greece was their first cousin. George V of England is their first cousin. The grandfather of all five was



Crowned heads of Europe who attempted to create another world state.

Christian IX of Denmark, called the "grandfather of Europe."

George V of England is grandson of Queen Victoria. Another grandson is the former Kaiser, Wilhelm II. Some of her granddaughters are Queen Victoria of Spain, Ex-Queen Sophia of Greece, Queen Marie of Roumania, Queen Maude of Norway, the late Czarina Alix of Russia. George of England and Maude of Norway are brother and sister. The others are all first cousins.

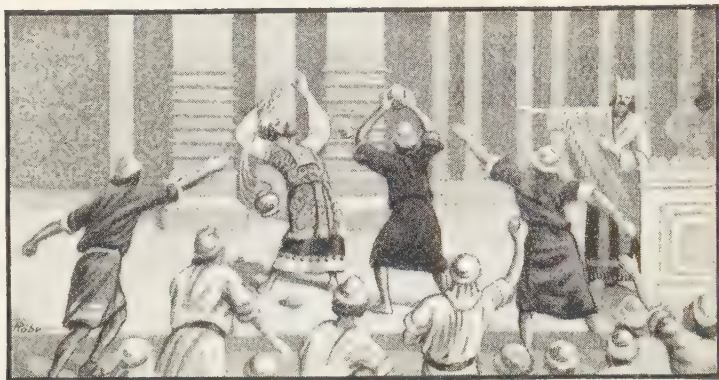
This intermarrying, however, has not fulfilled its design of bringing these nations into closer and more friendly relationships to each other. They are all just as ready to go to war with each other as they would be if their rulers were not all blood relatives.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." Verses 44, 45.

The Everlasting Kingdom of Peace

This is the most important part of this entire line of prophecy. In the days of the modern nations of Europe the God of heaven is to establish His everlasting kingdom, the kingdom of Christ. Just as surely as Medo-Persia followed Babylon, as Greece followed Medo-Persia, as Rome followed Greece, and as the modern nations of Europe followed the empire of Rome, just so surely will this present world order be followed in the very near future by the kingdom of God.

It should be noticed that this kingdom is not to be established in this world by the world's conversion. The stone that smote the great image and ground it to powder represents the kingdom of God. After pleading with all flesh, God will punish the inhabitants of the earth for the rejection of the gospel, bringing the existing order of the world to destruction.



The Jews killed the prophet Zacharias within the very precincts of the temple.

Our Lord's Own Prophecy of His Return

WHAT is evidently the last public address given by Jesus to the Jewish nation is recorded in Matthew 23. At the close of this address Jesus said:

"Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation." Matt. 23: 34-36.

The Jewish people possessed all the light and truth that God had revealed through all the centuries preceeding their time; and in rejecting that light, they made themselves equally guilty with their fathers in the shed blood of the patriarchs and prophets. The punishment for this accumulated guilt was, according to these words of Christ, to be visited upon that generation.

This is clearly a prediction that the destruction of the city of Jerusalem and the Jewish nation would come upon the very generation that heard and rejected the message of the gospel. This was literally fulfilled.

When Jesus had left the temple after this occasion and was sitting on the slope of Mount Olivet overlooking the buildings of the temple, "the disciples came unto Him privately." They asked Him two questions. Just previously He had told them something additional regarding the destruction of the temple, saying, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

The two questions that the disciples asked the Master were these:

"Tell us, when shall these things be? And what shall be the sign of Thy coming and of the end of the world?" Matt. 24:3.

First, they asked for information as to when "these things," which He had already said were coming upon that present generation, were to take place. After that they wanted to learn what sign they were to accept and recognize as the sign of Christ's return to this earth and of the end of the world.

Jesus proceeded to answer the first question, giving the indications of the approaching destruction of the city and temple. Finally He gave them the sign by which they were to know when to leave the city to escape its destruction. When they should see Jerusalem compassed with armies (Luke 21:20), they were to flee into the mountains. They looked for this sign, and by heeding it when it appeared, all of God's people made good their escape from the doomed city. Let it be noticed that the predicted destruction of Jerusalem did come upon the very generation that heard and rejected the message of the gospel, in which was contained a warning concerning this very destruction, and in which, also, was contained salvation for every soul who believed and accepted the message.

The Great Tribulation

In beginning His reply to the question regarding the signs of His second coming, Christ spoke first of a period of "great tribulation,"

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Matt. 24: 21, 22.

This sign was fulfilled in that great period of papal per-

secution against God's faithful children, which, according to the prophecy of Dan. 7:25, was to continue for "a time, times, and half a time," symbolic time, or twelve hundred and sixty years.

This period of martyrdom and persecution began with the supremacy of the Roman Church in A.D. 538, and continued just twelve hundred and sixty years, until 1798. In this latter year the pope was taken prisoner by General Berthier of France, and sent away into exile, where he died.

The "days" of persecution, then, reached down to 1798. The Saviour said those days should be shortened; that is, the persecution itself would be brought to an end before the days ran out, or before 1798. True to the Master's word, the effects of the Protestant Reformation began to be felt before 1798 came, and persecution had practically ceased by the third quarter of the eighteenth century, or about 1776.

The Dark Day

Here, then, is a period of about twenty-two years between 1776 and 1798, during which the persecution of Christians had about been brought to an end. In this period, between these two dates, Christ now located the next sign of His coming: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light." Matt. 24:29. The Saviour does not say this sign would take place after the days, but after the "tribulation of those days." Mark, in recording this same instruction of the Master, makes the exact time for the occurrence of this sign a little clearer. He says: "But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24.

Thus the occurrence of this sign is limited to a period of about twenty-two years, between 1776 and 1798. In this very period this prediction was exactly fulfilled. It took place on May 19, 1780.

The Falling of the Stars

After the sign of the dark day there was to be another. Christ speaks of it as follows: "And the stars shall fall from heaven." Matt. 24:29.

This sign was fulfilled in the wonderful meteoric shower of

the morning of November 13, 1833. On that day the most wonderful falling of stars that the world has ever witnessed took place, and fulfilled this verse.

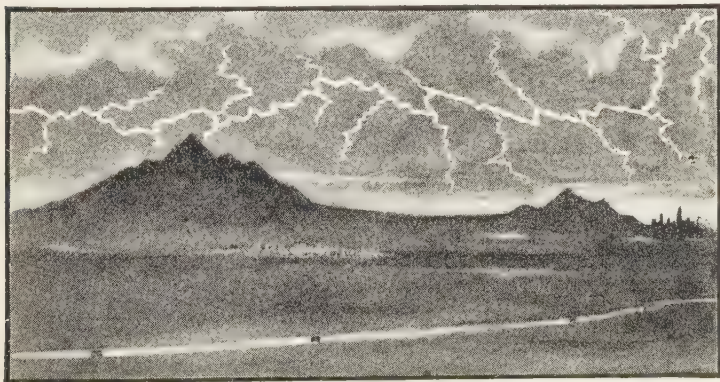
"And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 30, 31.

From these words it is clear that in this line of prophecy the very next event after the falling of the stars in 1833 is the actual appearance of Jesus in the clouds of heaven. Then the Lord said: "When ye shall see all these things, know that He is near, even at the doors." Matt. 24: 33, margin.

Warnings Against False Christs

Before closing this chapter it is important to direct special attention to the warnings given in this discourse of the Saviour against false Christs and false prophets.

"Then if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 23-27.



"As the lightning . . . so shall also the coming of the Son of man be."



Christ has purchased this old earth and He is coming to redeem it.

The Purpose of His Coming

THE second coming of Christ has a ninefold purpose; namely, to receive His people unto Himself, to raise the blessed dead, to translate the righteous living, to judge the world, to reward the righteous, to destroy the wicked, to redeem the earth, to restore all things, and to reign forever and ever.

Coming for His People

Jesus clearly stated the purpose of His coming when He prepared His disciples for His departure:

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

From the very beginning it has been the purpose of God that His people should dwell with Him throughout eternity. Christ returned to heaven from this earth in order to make preparation for this purpose to be carried out. He is even now preparing "a place" for His people. He will come again to take them to Himself, that where He is there they may be also. His people will be gathered by His angels when He comes, for we read:

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

At the time when Jesus comes, however, most of His people will be sleeping in death. Therefore one of the primary purposes of the coming of Christ is to awake the sleeping saints and give them an immortal existence.

“For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.” 1 Thess. 4: 16.

To Translate the Living

Some of the people of God at this time will be alive, not having tasted death. These will be united with those who have been raised from the dead, and both classes together will be caught up to be with Jesus.

“Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.” 1 Thess. 4: 17.

When this takes place both classes of the righteous will be changed from their mortal, corruptible state and given a glorious immortality.

“We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.” 1 Cor. 15: 51-53.

To Judge the World

Another purpose for which Christ will come the second time will be to judge the world. Paul makes it very clear that the judgment of both the living and the dead will take place at the second coming of Christ: “I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at His appearing and His kingdom.” 2 Tim. 4: 1.

To Reward the Righteous

It is at the second coming of Christ that the righteous will be rewarded. Eternal salvation from sin and death will then be the gift of God's grace to His people.

“So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” Heb. 9: 28.

The coming of Christ will assure to His people the eternal kingdom long promised them:

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

To Destroy the Wicked

The Lord will come the second time to destroy the wicked, those who have rejected His mercy and His truth.

"When the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. 1: 7, 8.

John writes of this destruction of the wicked at the coming of Christ as follows:

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 18.

To Redeem the Earth

Jesus is coming to redeem this old earth. Christ has purchased the earth. He will bring it back to its original beauty. And so "we, according to His promise, look for a new heaven and a new earth, wherein dwelleth righteousness." 2 Peter 3: 13. "The righteous shall inherit the land, and dwell therein forever." Ps. 37: 29.

To Restore All Things

Another wonderful purpose of God in the second coming of Christ is the restoration of all things that have been lost through the introduction of sin into this world. Through Christ all things will be restored to those who accept the plan of salvation. This has been foretold by many of the prophets:

"And He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3: 20, 21.

A description of the restored earth, with the redeemed race upon it, will be found in the last two chapters of the Bible. It is the second coming of Christ that will prepare the way for



The Lord will come the second time to destroy the wicked.

the establishment of this new earth, where the people of God shall dwell throughout eternity.

To Reign Forever

Jesus will come as King of kings and Lord of lords.

“And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. . . . And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS.” Rev. 19: 11-16.

The kingdom over which He will rule will be an everlasting kingdom.

“And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: . . . it shall stand forever.” Dan. 2: 44. “Of His kingdom there shall be no end.” Luke 1: 33.

To Give the Kingdom to His People

Of this kingdom the people of God shall be joint heirs with Christ, and the coming of Christ will assure to His people the kingdom that has been promised the faithful.

“And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.” Dan. 7: 27.

Surely with all these wonderful and glorious purposes to be worked out by the coming of Christ, we cannot afford to give up the precious doctrine of His coming. This is indeed a “blessed hope.” As we contemplate the stupendous events of the near future,—the events that cluster around the glorious appearing of Christ,—there comes from our eager hearts the cry of John, “Even so, come, Lord Jesus.”



On the Mount of Olives overlooking Jerusalem Jesus spoke to His disciples of the signs of His coming.

The Time of His Coming

THERE has been much futile speculation regarding the time of the second coming of Christ. So many people have set a time for this event to take place, and the time set has passed by so many times, that the event itself has been discredited, even in the minds of those who believe the Bible.

The sensational predictions that have been made by fanatical enthusiasts on this subject have served only to arouse the scorn of the world. The opinion prevails quite widely that it is useless to study the subject of the nearness of the coming of Christ, and when the statement is made that we are now living in a time when His immediate coming may be expected, it is usually received with an incredulous and pitying smile. The prevailing view of this subject seems to be expressed in the statement so often heard, "We can know nothing of the time of His coming; He may come today, and He may come in a thousand years; we know nothing at all about it."

"The Time of the End"

It is most deplorable that so much fanaticism has surrounded the preaching of this subject in the past that this great doctrine has come to be looked upon with reproach. This ought not, however, to cause those who are seeking for the truth to overlook

the fact that the Bible has a great deal to say about "the time of the end," "the last days," and "the days of the Son of man," nor the additional fact that the Bible so fully describes the character of those days just preceding the coming of Christ that only those who are willingly ignorant will fail to recognize them.

On the Mount of Olives the disciples asked the Saviour, "What shall be the sign of Thy coming, and of the end of the world?" In His reply to this question, the Master described in detail the great period of persecution during the Dark Ages, the dark day of May 19, 1780, and the falling of the stars of Nov. 13, 1833, and then said:

"When ye shall see all these things, know that He is near, even at the doors." Matt. 24: 33, margin.

It is fully possible for all who are interested in this subject to know at least when His coming "is even at the doors." This may be known by the signs that He has given — the great tribulation, the dark day, and the falling of the stars. When these things are seen, then we may rest assured that His coming is "even at the doors." When a person is at the door, he is so near that one step farther will bring him inside.

In a Certain Generation

To make this, the time of His coming, still more definite, Christ said:

"Verily I say unto you, This generation shall not pass, until all these things be fulfilled." Matt. 24: 34.

Just as the destruction of Jerusalem was to come upon a certain generation, so the coming of Christ is here predicted to take place in a certain generation. It will be remembered that when Christ said the guilt and punishment for all the righteous blood shed upon the earth was to be visited upon the Jews, He used these words:

"Verily I say unto you, All these things shall come upon this generation." Matt. 23: 36.

Thus in both these chapters, the twenty-third and the twenty-fourth of Matthew, certain things are predicted to take place in certain generations. The first is certainly a prediction that the destruction of Jerusalem and the Jewish nation would

come upon the very generation that heard and rejected the message of the gospel. This prediction was literally fulfilled. The destruction of the city and temple took place in A. D. 70, about thirty-nine years after Christ had made the prediction regarding "this generation."

In This Present Generation

The second use of the words "this generation" has reference to an entirely different generation from the one that saw the destruction of Jerusalem. The generation referred to in Matthew 24: 34 is definitely located in the preceding verse as the generation that "shall see all these things," that is, the tribulation, the dark day, and the falling of the stars. The generation meant is the one that shall see these things as signs of the coming of Christ.

The teaching of this passage clearly is that when the people of this earth hear a great message of the coming of Christ,—a message that will set before them these signs as signs of the coming of Christ,—the generation hearing that message will not pass away until the Saviour comes. That message of the Lord's coming, containing the signs referred to, is even now being preached in practically all the world. This generation, the present generation, is the one that is hearing the message of the coming of Christ. This brings us face to face with the most solemn truth of all our lives: *The present generation is the one that is destined to see the coming of Christ.*

Just as surely as the great period of tribulation of the church came to pass, just as surely as this period was followed by the occurrence of the dark day of 1780, just as surely as this in turn was followed by the falling of the stars in 1833, just so surely will the coming of Christ take place in the present generation.



"This same Jesus," said the angels, "shall so come in like manner as ye have seen Him go into heaven."

The Manner of His Coming

CONCERNING the manner of Christ's coming the Bible declares: "Unto them that look for Him *shall He appear* the second time without sin unto salvation." Heb. 9: 28.

Christ, when He comes the second time, will come in an open, public manner; there will be nothing secret about it, there will be nothing hidden from the eyes of men; He will "*appear*." That is, He will be seen by the people dwelling on the earth.

"Looking for that blessed hope, and *the glorious appearing* of the great God and our Saviour Jesus Christ." Titus 2: 13.

The second coming of Christ will be *an appearing*, not at all a secret, hidden coming at death, as many today preach; nor that spiritual, invisible coming, unrecognized by the world, that some expect. *Christ will appear*. His coming will be literal, personal, visible. It will be a real coming, not the coming of "a spirit being," an "invisible Lord," but of the very same Jesus who walked with His disciples on the hills of Galilee.

The Bible emphasizes this thought that the Lord will appear when He comes. There is no need of any misunderstanding here.

"When Christ, who is our life, *shall appear*." Col. 3: 4.

"When the chief Shepherd *shall appear*." 1 Peter 5: 4.

"And now, little children, abide in Him; that when *He shall appear*, we may have confidence." 1 John 2: 28.

"We know that, *when He shall appear*, we shall be like Him; for we shall see Him." 1 John 3: 2.

"Be found unto praise and honor and glory *at the appearing* of Jesus Christ." 1 Peter 1: 7.

"Until *the appearing* of our Lord Jesus Christ." 1 Tim. 6: 14.

"Who shall judge the quick and the dead *at His appearing* and His kingdom." 2 Tim. 4: 1. "And *they shall see* the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

A World-Wide Appearing

This appearing of Christ is a world-wide appearing. He will be seen and will appear to all the world, not merely to a certain class that may be expecting Him, not merely to the church, not merely to the righteous, but to every living soul on the earth. This is very clearly stated:

"And then shall all the tribes of the earth mourn, and *they shall see* the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

It is "all the tribes of the earth" which shall see Christ when He comes. This truth that the coming of Christ will be witnessed by the entire world is repeated by John:

"Behold, He cometh with clouds; and *every eye shall see Him*, and they also which pierced Him." Rev. 1: 7.

The idea, then, that Christ will come secretly, taking one here and one there, and that this coming will become known to the rest of mankind only by the absence of those who have been taken away, is untrue.

A Demonstration of Power and Glory

The coming of Christ will be accompanied by such a demonstration of power and glory that nothing in all the annals of history will compare with it. The Lord will not even come in silence, for we read:

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." 1 Thess. 4: 16.

His coming will be visible:

"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24: 27. "They shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24: 30.

"He shall come in His own glory, and His Father's, and of the holy angels."

A description of the exact manner of the second coming of Christ was given by the angels who spoke to the disciples at the time of Christ's ascension:

"While they looked steadfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1: 10, 11.

He went away visibly; He will return visibly. He went away personally; He will return personally — "this same Jesus." He went away literally; He will return literally. He went away with clouds, "a cloud received Him out of their sight" (Acts 1: 9); "behold, He cometh with clouds" (Rev. 1: 7), "and they shall see the Son of man coming in the clouds of heaven." (Matt. 24: 30.)

He Will Come with Wrath

When Christ comes the second time, He will come with wrath to destroy His adversaries. He will not come to reign as king over a world that has been converted, and that has laid down its arms. His wrath will blaze forth against unregenerate men, and they will be consumed by the brightness of His coming and overwhelmed by the glory of His presence. When wicked men see Him coming, they will call for the rocks and the mountains to fall on them and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb. (Rev. 6: 15-17.)

This is the great event which lies in the immediate future, in this very generation, and this is the manner of its occurrence. Let the reader yield his life to the Lord that He may hide him in this time of trouble, and that he may be prepared to meet the Lord in peace.



Twenty-five centuries ago God spoke to the prophet Daniel by an angel.

The Increase of Knowledge

THE present generation will witness the second coming of Christ. The prophecy of our Lord makes this certain. Multiplying all about us are additional evidences that this is the last generation.

Many centuries ago the ancient prophets spoke of the marvels of this present age. Surrounding us on every hand we see the fulfillment of their predictions.

The age in which we live is different from every other age of which we have any record. It is an age of invention, of development of human knowledge and ingenuity, of progress and advancement, of incredible achievement. Nothing has ever before been known like it.

Twenty-five centuries ago God spoke through the prophet Daniel, and said:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

The book of Daniel was to remain sealed until "the time of the end." This does not mean that it was to remain sealed to the end of time. The "time of the end" is not the end of time, but a short period of time immediately preceding the coming of Christ.

In this period of time, "the time of the end," the book of



International Newsreel
An architect's conception of a city of the future.

Daniel was to be unsealed and understood and throw its great light upon the world.

The Unsealed Book

Previous to the middle of the nineteenth century, little was comprehended of the meaning of the great lines of prophecy in the book of Daniel. During the past three-quarters of a century, scores of students of the Bible have been searching in the book of Daniel, tracing out the fulfillment of its remarkable prophecies, finding their fulfillment in the history of the great nations of the past and the present; and today the book of Daniel stands unsealed.

"Knowledge shall be increased," said the Lord to Daniel. This was to be a marked characteristic of "the time of the end." This time was to be known by the phenomenal increase and development of human knowledge.

Knowledge of the Scriptures has been increased. There are agencies now for teaching the Bible not known and not dreamed of fifty years ago. The Bible has been translated and printed in over eight hundred languages and dialects, and sent into every part of the globe. A hundred years ago access to the Bible was confined to a limited number. Now it is everywhere. It may be had by the humblest as well as by the wealthiest.

The development of knowledge in every other line of human endeavor has signally marked the past century. There has been no parallel in the history of the race to the increase of knowledge in scientific, financial, moral, intellectual, mechanical, physical, and religious lines during the past hundred years. Steamships, steam and electric railways, telegraphs, telephones, photographs, sewing machines, submarines, linotype and monotype machines, motion pictures, the "speaking movies," aeroplanes, printing presses, wireless telegraphy, wireless broadcasting, television, the wonders of anæsthesia and X-rays, have followed each other in rapid succession, until we have nearly lost the faculty of being astonished.

This Unique Age

Within the past century the human race seems to have been shocked out of a lethargy that had deadened its inventive faculties for thousands of years before. Century after century

had gone by for thousands of years, and still men were doing the work of the world in about the same fashion, and with the same primitive equipment. When they worked, it was with some crude implement or with their hands. When they transmitted intelligence, it was by word of mouth carried by a messenger on foot or on a domesticated animal. When they transported their goods, it was by the most primitive methods. And so thousands of years passed without any improvement that was perceptible.

Suddenly there came a change. The inventive faculties, long dormant, were stirred into unheard-of activity. Machinery was produced that did the work that human hands had been doing for scores of centuries. A veritable flood of manufactured articles that saved time, labor, and inconvenience, was poured out over the world. The printing of books and papers and magazines in volume beyond human comprehension took place. The back of the horse gave place to the buggy, the bicycle, the horse car, the steam train, the electric car, the automobile, the electric train, the aeroplane. The slow messenger gave way to the mails, the telegraph, the telephone, the wireless telegraph, the wireless telephone, and now television; until human intelligence is transmitted with the speed of light, and the voice of one man can be heard by tens of millions of people at the very instant of speaking.

And there is no end. Day by day we are surprised by new developments of human knowledge. We are living in an age which is unique, peculiar, marvelous, almost incredible.

What does it mean? Just this: now is "*the time of the end.*" The "increase of knowledge," so long foretold, is taking place before our eyes. The divine prediction has been fulfilled. The time pointed forward to is the time in which we live.

Unprecedented Running To and Fro

The amount of travel that human beings engage in today is altogether unparalleled in history. Transportation facilities have been developed rapidly, but not rapidly enough to supply the demand of those who travel. Automobiles are increasing in number minute by minute, but not fast enough to supply the orders already placed. The streets have become too narrow to accommodate the never-ending and always-increasing traffic.

Airplanes leap into the sky with their passengers and freight; subways rumble beneath the streets carrying their millions. Great steamships plow the waters of the oceans carrying multitudes.

Divine Accuracy

All of which points with divine accuracy and infallible precision to this day of ours as the long foretold "time of the end," "the last time."

God said:

"But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

Today men are running "to and fro" as they have never done before. Take your stand in any great railway station, or any great steamship terminus, and watch the hundreds of thousands coming in, going out, moving here and there, endlessly and restlessly, night and day, hour after hour, through the weeks and months and years. The entire population of the globe seems to be in ceaseless motion, going from one place to another, crowding every conveyance, and always calling for greater speed and hurry.

Characteristics of Today

A hundred years ago such a thing as a railroad train was unheard of and unbelievable. The first practicable steam locomotive to run in America was operated on a sixteen-mile line from Carbondale to Honesdale, Pa., in 1829. Today, railroads penetrate everywhere. The first steamboat was operated on the Hudson River in 1807. Today, they traverse all the seven seas. It was not until the twentieth century had opened that men were able to fly. Today, regular passenger and freight routes link great cities by air travel. Three decades cover the history of the automobile. Today their number and speed is so great as to make their regulation and control one of the greatest of civic problems.

All of this has come practically in our day. Never before in human history has there been anything like it. It is the special feature of this time; it marks this time as unique. It has a tremendous meaning. It identifies our day with unfailing certainty as "the time of the end."



High noon during the noted dark day of May 19, 1780.

Signs in the Sun and the Stars

CHIEF among the signs of His return to the earth, Jesus placed the darkening of the sun and the falling of the stars. When His disciples came to Him on Olivet and asked, "What shall be the sign of Thy coming, and of the end of the world?" He replied: "Immediately after the tribulation of those days shall the sun be darkened." Matt. 24:29.

This sign of the darkened sun is spoken of in various parts of the Scriptures of Truth. Looking forward to the events of the last days, Joel prophesied that "the sun and the moon shall be dark." Joel 2:10. Speaking of the coming "day of the Lord," Isaiah predicted that "the sun shall be darkened in his going forth." Isa. 13:9,10. With his eyes on this same "day of the Lord," Joel again wrote, "The sun and the moon shall be darkened." Joel 3:15. Repeating this same prophecy of Joel on the day of Pentecost, Peter said, "The sun shall be turned into darkness, . . . before that great and notable day of the Lord come." Acts 2:20. Having been carried down in vision to the time just before the great day of the wrath of God, John the Revelator wrote that "the sun became black as sackcloth of hair." Rev. 6:12.

To avoid any confusion that might arise regarding the identity of the particular dark day that was to constitute a sign of the nearness of the end, Jesus placed its occurrence

within a very definite and limited period of years. He said it would come "immediately after the tribulation of those days." (Matt. 24: 29.) The tribulation mentioned refers to the persecution of the people of God during the Dark Ages, which ended about A. D. 1776. "Immediately after" that tribulation, that is, immediately following 1776, this sign of the darkening of the sun was to take place.

In recording this same prophecy of Jesus, Mark makes the identification of this sign still more certain. "In those days, after that tribulation, the sun shall be darkened." Mark 13: 24.

Has the prophecy been fulfilled? Did the predicted dark day take place?

May 19, 1780

Here is the testimony of a Harvard professor, who witnessed the dark day:

"The *time* of this extraordinary darkness was May 19, 1780. It came on between the hours of 10 and 11 A. M., and continued until the middle of the next night, but with different appearance at different places.

"As to the *manner* of its approach, it seemed to appear first of all in the southwest. The wind came from that quarter, and the darkness appeared to come on with the clouds that came in that direction.

"The *degree* to which the darkness arose was different in different places. In most parts of the country it was so great that people were unable to read common print, determine the time of day by their clocks or watches, dine, or manage their domestic business, without the light of candles. In some places the darkness was so great that persons could not see to read common print in the open air for several hours together; but I believe this was not generally the case.

"The *extent* of this darkness was very remarkable. Our intelligence in this respect is not so particular as I could wish; but from the accounts that have been received, it seems to have extended all over the New England States. It was observed as far east as Falmouth [Portland, Maine.] To the westward we hear of its reaching to the furthest parts of Connecticut and Albany. To the southward it was observed all along the seacoast, and to the north as far as our settlements extend. It is probable that it extended much beyond these limits in some directions. . . .

"With regard to its *duration*, it continued in this place at least fourteen hours; but it is probable that this was not exactly the same in different parts of the country.

"The *appearance* and *effects* were such as tended to make the prospect extremely dull and gloomy. Candles were lighted up in the houses; the birds, having sung their evening songs, disappeared, and became silent; the fowls retired to roost; the cocks were crowing all around, as at break of day; objects could not be distinguished but at a very little distance; and every-

thing bore the appearance and gloom of night." —*Samuel Williams, A. M., Hollis Professor of Mathematics and Philosophy in the University of Cambridge, Mass., in "Memoirs of the American Academy of Arts and Sciences," to the close of 1783, Vol. I, pp. 234, 235.*

A most profound impression of the nearness of the last judgment was created on the minds of those who witnessed the dark day. One writer makes the following observations:

"Men, ordinarily cool, were filled with awe and alarm. Excitable people believed the end of the world had come; some ran about saying the day of judgment was at hand; the wicked hurried to their neighbors to confess wrongs and ask forgiveness; the superstitious dropped on their knees to pray in the fields, or rushed into meeting houses to call on God to preserve them."—"*History of Weare, New Hampshire,*" 1735-1888, Wm. Little, Lowell, Mass., p. 276.

Thus, almost a century and a half ago, one of the greatest signs of the Lord's return to this earth was fulfilled, and fulfilled in the exact manner and at the precise time pointed forward to by our Lord himself.

Coupled with the darkened sun of May 19, 1780, in the prophecy of Jesus regarding His second coming, is another great sign. Jesus said:

"Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven." Matt. 24: 29.

The moon was darkened on the night following the dark day.

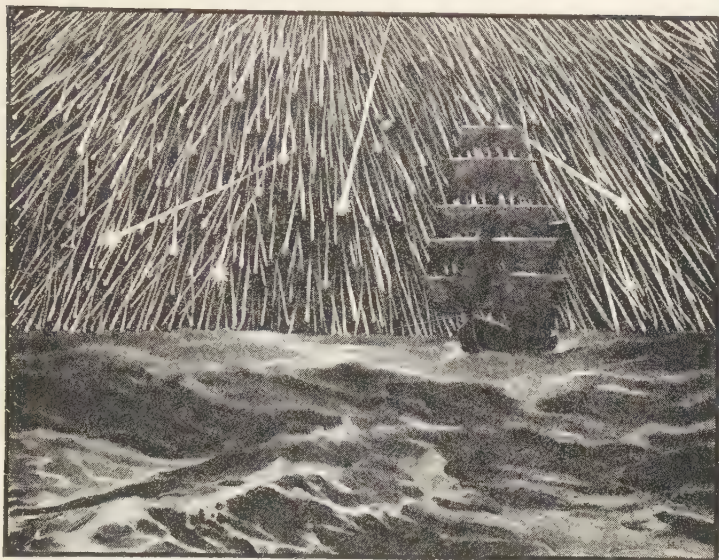
"The darkness of the following evening was probably as gross as ever has been observed since the Almighty fiat gave birth to light. . . . I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable shades, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes was equally invisible with the blackest velvet."—*Letter of Dr. Samuel Tenney, dated Exeter, N. H., December, 1785; cited in "Collections of Massachusetts Historical Society," Vol. I, 1792.*

The Falling of the Stars

As recorded by Mark, the statement of Jesus about the third sign is: "The stars of heaven shall fall." Mark 13: 25.

Later, in the Revelation, John writes: "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind." Rev. 6: 13.

The sign of the falling stars being mentioned, as it is, in



The remarkable star shower of Nov. 13, 1833, was seen far out at sea.

the prophecy of our Lord after the event of the darkening of the sun, we should, of course, look for the occurrence of this sign after the occurrence of the dark day.

Fifty-three years after the dark day, on the morning of Nov. 13, 1833, there occurred the most striking meteoric shower of all recorded history. In that event, at that time, we find the sign given by Jesus himself to indicate the nearness of His second coming.

In the writings of a Yale professor who witnessed this magnificent event we find this description of it:

"The morning of November 13, 1833, was rendered memorable by an exhibition of the phenomenon called shooting stars, which was probably more extensive and magnificent than any similar one hitherto recorded. . . . Probably no celestial phenomenon has ever occurred in this country, since its first settlement, which was viewed with so much admiration and delight by one class of spectators, or with so much astonishment and fear by another class. For some time after the occurrence, the 'meteoric phenomenon' was the principal topic of conversation in every circle."— *Denison Olmsted, Professor of Mathematics and Natural Philosophy in Yale College, in the American Journal of Science and Arts, Vol. XXV (1834), pp. 363, 364.*

Other countries viewed this celestial phenomenon. Another writer says:

"The year 1833 is memorable for the most magnificent display [of falling meteors] on record. This was on the same night of November [13] also, and was visible over all the United States, and over a part of Mexico, and the West India Islands. Together with the smaller shooting stars, which fell like snowflakes, and produced phosphorescent lines along their course, there were intermingled large fireballs, which darted forth at intervals, describing in a few seconds an arc of 30 or 40 degrees. . . .

"At Niagara the exhibition was especially brilliant, and probably no spectacle so terribly grand and sublime was ever before beheld by man as that of the firmament descending in fiery torrents over the dark and roaring cataract."—"The American Cyclopaedia," art. "Meteors."

"Lift Up Your Heads"

That His believing people might have hope, the Lord gave these signs. He wanted them to know that He is superintending the affairs of the universe, and bringing His plans to fruition. Then, too, these signs were designed to serve as strong incentives to the progress of the message of His second coming, and were calculated to bring comfort to His waiting and expectant people. The word of the Lord is:

"When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

Then let the believing child of God be filled with hope. One writer has said:

"If a Christian lives under the power of this glorious hope, he will just as certainly be purified by it as the linen is to whiten out under the sun. You may say that it is too distant and mysterious an idea to affect us very strongly. But it is what we contemplate that influences us must powerfully, not what we see and handle merely. 'As a man thinketh in his heart, so is he.'"

May our Saviour's believing children be like men who wait for their Lord when He shall return from heaven. "Every man that hath this hope in him purifieth himself, even as He is pure."

1 John 3:3.



International Newsreel

The backward nations of Asia and Africa are learning the art of war in fulfillment of Scripture.

Wars, Lawlessness, and Increasing Crime

THERE are other signs of the nearness of our Lord's return. One is the warlike condition of the world, which does not seem to be modified notwithstanding all that men can do in the interest of peace.

In the reply that Jesus made to His disciples when they asked, "What shall be the sign of Thy coming, and of the end of the world," He said:

"Ye shall hear of wars and rumors of wars. . . . Nation shall rise against nation, and kingdom against kingdom." Matt. 24: 6, 7.

Fulfilling this ancient prediction, constant alarms of war fill the public press. There is a nervous expectancy and a fear manifesting itself among the people and their leaders that war is inevitable. The international, inter-racial, inter-religious, and economic animosities that fill our papers promise never-ending trouble and turmoil, and are in themselves evidences and signs of the times we are living in. They show that the end is near.

Overwhelming Troubles Breeding

This warlike condition of the world, breeding the troubles that will ultimately overwhelm the nations, was long ago forecast by the ancient prophets, and they invariably connect it with the time of the end of the world. Thus Haggai wrote:

"I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2: 22.

And Joel wrote:

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision." Joel 3: 9-14.

This prophecy of long ago makes plain that, when "the day of the Lord is near," war is to be in the making, the mighty men are to be awakened, equipped, and assembled, and there will issue a strife such as the world has never before witnessed.

The War Spirit Is Everywhere

In the New Testament as well are similar predictions. The apostle John was shown the time when the kingdoms of this world will "become the kingdoms of our Lord, and of His Christ" (Rev. 11: 15). Of that time he said:

"And the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11: 18.

In fulfillment of these prophecies the war spirit is everywhere in the world today. Never before, perhaps, were there so many peace societies. Never before were there so many efforts put forth by powerful organizations to establish and maintain permanent peace. In spite of it all, the war spirit will not down. Restlessness abounds everywhere. All about us are "wars and rumors of wars," providing one more proof that this is "the time of the end."

Restlessness and Lawlessness

Today the world is mad with covetousness and on fire with lust. Fearless and thoughtless men rush on their downward way, eating, drinking, feasting, rioting, marrying,

and giving in marriage. They anticipate no calamity. The abodes of pleasure are thronged, the marts of merchandise crowded.

Is not this careless aspect of the world, this security so deep and dead, a token of impending wrath? Most certainly did Christ, when He surveyed the future, perceive and foretell this very characteristic as a feature of the last days. He said:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed." Luke 17: 26-30.

A Type of Today

Careless and secure was the world before the flood. It despised all warning, invitation, and entreaty. It danced and rioted on the verge of destruction. And from pleasure's height to ruin's dark abyss it fell headlong.

This ancient restlessness, lawlessness, violence, and atheism are paralleled today. The world is fast becoming as it was in the days of Noah. It is corrupt, licentious, warlike. It is peopled with mighty men and men of renown, as it was then. All this, as predicted by Christ, becomes one of the signs of Christ's second coming.

The spirit of restlessness and lawlessness and anarchy is not limited to any one spot on the earth. This impulse to cast off the restraints that law and order have placed on the lower passions of men has taken possession of human hearts everywhere. The terrible calamities, destructions, and desolations that wait upon the footsteps of the demon of lawlessness seem powerless to deter men from their maddened course. We see in this an ominous forecast of that fearful period just before us, when God's Spirit will no longer strive with man, and the door of mercy will be closed. We are entering the shadows of the events that will close human history. We face the preparations for final conflict. We stand upon the verge of that time of trouble such as never was.

In the past the peoples of the earth have, to a greater or less



(54) — "As it was in the days of Noah —



so shall it be also in the days of the Son of man."

extent, feared the Lord. They have not been altogether atheistic. The denunciations by His messengers have caused them to tremble. When the streets of Nineveh rang with the cry, "Yet forty days, and Nineveh shall be overthrown," none were so hardened as to treat that message with contempt. There have been other times when faith in God was weak, but unbelief was never more prevalent, impudent, and defiant than it is now.

Widespread Absence of Faith

Today there is a widespread absence of faith in the existence, the providence, and the government of a personal God. Men's ears have become dull of hearing, their hearts are waxing gross. They have passed beyond the feeling of alarm, so intrenched and fortified are they in unbelief and carelessness. There are multitudes who are practically atheists. God is not in all their thoughts. The disproved superstitions that were called science in a past age have been replaced, not by faith, but by a science that pride has exalted into the gospel of the faithless; and by nature, which has become the god of the ungodly.

Certainly it seems as if the world is drifting toward some dark, dire, devilish deception, a deception naturally awaiting those who receive not the love of the truth that they might be saved. Throwing away their only safeguard when they reject divine truth, they are given up to embrace strong delusions as a punishment for their unbelief.

Increasing Crime and Corruption

We live in an age of moral corruption. Licentiousness of all kinds is appallingly prevalent. Our daily papers are filled with accounts of conjugal infidelity, lessons in which are being given to millions of young people in the moving picture houses. Divorce is multiplying at an alarming rate, and this, too, indicates the great prevalence of licentiousness. Among the signs given by Christ of the nearness of His second coming is that one in the words, "Iniquity shall abound." Matt. 24:12. Certainly, looking about us today, we are compelled to acknowledge that our generation is characterized by "abounding iniquity." There is an immense traffic in impure literature and obscene pictures, which pander to the lower passions and outrage all decency.

Those who are standing on the social watchtowers discern an appalling decadence in family life, and an admitted breakdown in the morality of the younger generation. There is a moral retrogression that permeates all human society today, creating an atmosphere that is miasmatic and fever-laden. One of the greatest problems confronting family life today is the license of young people. Fashions in dress are permitted, pictures in the daily papers and on the covers of magazines are allowed, which a few years ago would have caused arrest. While so-called artists and playwrights continue to prate about art and demand freedom in the name of art, open incentives to sin are continuing to abound in plays, movies, magazines, and books. Then wonder is expressed as to why immorality is on the increase.

Social and individual purity are little known today, and as little thought of. As a consequence, homes are ruined, parents are unfaithful to each other, dockets of the divorce courts are crowded, children are bandied about from one divorce to another, and the world is being filled with corruption.

Crime is on an appalling increase. The murder rate in America has doubled in twenty-four years. Burglaries, thefts, murders fill our daily papers. The increase of crime is becoming so startling that city, state, and federal officials have been unable to ignore the situation. Every year in America alone more people lose their lives at the hands of criminals than were killed in the bloodiest engagement of the Civil War, the Battle of Gettysburg. Just as striking are the property losses suffered through burglary and robbery, millions of dollars being lost in this way every year in America.

We are confident that these disorders and disturbances in the various nations of the earth today are precursors of the time when the Spirit of God shall be entirely withdrawn from the earth, and all the passions of the flesh shall be unrestrained.

These things are merely the ripples of the gigantic tide of evil that is swiftly destroying humanity. They are the straws that show the direction of the hurricane.



International Newsreel

"Earthquakes in divers places." Scenes of devastation after the Japan earthquake of Sept. 1, 1923.

Signs In and On the Earth

THE increase of devastating earthquakes, pestilences, and destructive storms and hurricanes, which has been so marked during recent years, is set forth in the Scriptures as one of the signs of the last days:

"There shall be famines, and pestilences, and earthquakes, in divers places." Matt. 24: 7.

Not alone in the New Testament are these upheavals of nature foretold as evidence of the Lord's near coming, but in the Old Testament as well there are predictions of these occurrences. Isaiah was pointed forward in holy vision to the future day when "the Lord shall punish the host of the high ones that are on high, and the kings of the earth upon the earth." Isa. 24: 21.

Connected with the scenes of that day Isaiah describes the following:

"The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage; and the transgression thereof shall be heavy upon it; and it shall fall, and not rise again." Isa. 24: 19, 20.

Ezekiel wrote of the same time:

"All the men that are upon the face of the earth, shall shake at My presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. . . . And I will plead

against him with pestilence and with blood; and I will rain upon him . . . an overflowing rain, and great hailstones, fire, and brimstone." Eze. 38: 20-22.

These great signs were also prophesied of by Joel:

"I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke." Joel 2: 30.

Luke reports this prophecy of Christ as follows:

"Great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven." Luke 21: 11.

Among the outstanding signs, therefore, that reveal the nearness of the second coming of Christ will be great natural disturbances in the earth. Those who are looking for their Lord's return will see in the growing travail and pain of the old world, while waiting for its redemption, sure evidences of the end. Constant reminders of the insecurity and instability of all earthly things are the "fire, and hail; snow, and vapors; stormy wind fulfilling His word" (Ps. 148: 8) that the Psalmist spoke of. These earthquakes, and pestilences, and destructive storms have been on the rapid increase in number and violence during recent years. Time and again some part of the earth has been moved as if by invisible hands. Great geological convulsions have taken place. The earth, which ordinarily is looked upon as the emblem of solidity, trembles under men's feet.

Increasing Earth Convulsions

The *New York Tribune* lists the most destructive earthquakes from the year A. D. 577 to the present time, and shows in these outstanding convulsions of the earth, only thirty-one in all being listed, a destruction of human lives totaling 1,328,000. This does not include what has come to be considered the most destructive of all earthquakes, the Japanese upheaval of September 1, 1923, in which about 300,000 lives were lost. The list is as follows:

PLACE	YEAR	KILLED
Constantinople	577	10,000
Catania	1137	15,000
Syria	1158	20,000
Silicia	1268	60,000
Naples	1456	40,000
Lisbon	1531	30,000

PLACE	YEAR	KILLED
Naples	1626	70,000
Vesuvius	1631	18,000
Calabria	1638	10,000
Schamaki	1667	80,000
Sicily	1693	100,000
Yeddo	1703	190,000
Algiers	1716	18,000
Peking	1731	96,000
Lima and Callao	1746	18,000
Cairo	1754	40,000
Kashue (Persia)	1755	40,000
Lisbon	1755	50,000
Syria	1759	20,000
Central America	1797	40,000
Aleppo	1822	20,000
Calabria	1857	10,000
San Jose de Cucuta (Colombia)	1875	14,000
Krakatoa (Strait of Sunda)	1883	36,000
Island of Hondo, Japan	1891	10,000
Sanriku, Japan	1896	27,000
Martinique and St. Vincent	1902	40,000
Messina and fifty-four towns in Italy	1908	164,000
Central Italy	1914	12,000
Central Java	1919	10,000
Persia	1923	20,000

The British Association for the Advancement of Science has issued statistics on the number of earthquakes taking place in each century of the Christian era. One of the outstanding features of this statistical report is the remarkable increase of these upheavals during recent centuries. The statistics do not include small and insignificant earthquakes, but only those which have caused widespread destruction of life and property. Beginning with fifteen in the first century, there is shown a gradual increase to 115 in the thirteenth century. From that time the list is as follows:

Fourteenth century	137
Fifteenth "	174
Sixteenth "	253
Seventeenth "	378
Eighteenth "	640
Nineteenth "	2119

Surely the prophecy of our Lord is strikingly indorsed by these figures.

In addition to earthquakes and storms of extraordinary destructive power, there have been tempests, tornadoes, hurricanes, cyclones, "the sea and the waves roaring" (Luke 21: 25). All these are becoming more and more common and more and more severe.

Capital and Labor

The condition of deepening belligerency between the worlds of capital and labor is also noted in the Scriptures of Truth as a sign of the last days. The Bible prophecy that foretells the difficulties between capital and labor as a sign of the times is as follows:

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter. Ye have condemned and killed the just; and he doth not resist you." James 5: 1-6.

Vast Accumulations of Wealth

According to this prophecy "the last days" are to be especially marked by an unparalleled heaping together of wealth and riches. In these "last days" it is foretold that men will amass wealth as never before in the history of the race. This wealth is in some part to be gained unjustly and unfairly by defrauding "the laborers who have reaped down your fields," those who are producing the wealth of the world. The toilers are not to share as they should in the wealth that they produce. The laborers are to be treated wrongfully. "Ye have condemned and killed the just." The wealth gathered in this unjust and unfair way is to be used for "pleasure" and wantonness.

Paul's prophecy in 2 Tim. 3: 1, 2, that "in the last days perilous times shall come, for men shall be . . . covetous," agrees with this.

The outlines of this prophetic picture are being filled in today. The records of human history do not contain any account



The utter wantonness of the rich in contrast with the abject want of the poor.

of such vast accumulations of wealth as are known today. There is a mad rush to make money, and to make it quickly. Much in evidence are the millionaire and the multi-millionaire, some colossal fortunes reaching the billion mark.

Increase of Poverty

On the other hand, there is a widespread increase in poverty. It is impossible, of course, to have the wealth of the world gathered into the hands of a few without producing want, suffering, and misery among the many. Those who are hoarding wealth in many cases are indifferent to the sufferings of the poor. "Ye have lived in pleasure on the earth and been wanton." Living only for the good time they can obtain, many give no thought to their responsibilities to their fellow men. Nothing is quite so rapacious and heartless as greed and covetousness.

As a consequence the laboring men, in order to obtain rights that are not voluntarily granted them, and also in order to secure an adequate return for their labor, feel themselves compelled to organize for their protection. This they do by creating labor unions, and when these unions clash with combinations of capital, strikes, boycotts, and lockouts result. Labor is organized. Capital is organized. These two are locked in a titanic struggle for the supremacy. Labor has never been so powerful as it is today. Capital has never been so gigantic as it is today. Daily they grow stronger. Surely this is one of the factors that together with international, inter-racial, and inter-religious hatred will bring all the world ultimately — and before long — to Armageddon.

God the Refuge of His People

The people of the Lord, to whom all these developments constitute a sign of the times, do not share in all this maneuvering for place in the on-rushing Armageddon. They take no part in these combinations and federations. Rather do they heed the counsel of God to them:

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid." Isa. 8: 12.

In the place of being afraid of man, or the strength of man, God says to His people:

"Sanctify the Lord of hosts Himself: and let Him be your fear, and let Him be your dread." Verse 13.

The people of God have no need to share the fear of the world at this time, even though they be ground between the upper and nether millstones of capital and labor. Their refuge is in God himself, and for such a time as this He gives this word of counsel and encouragement:

"Be patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh." James 5: 7, 8.

Indeed, the "coming of the Lord draweth nigh." The time of the deliverance of God's people is nearly here.

Perilous times have come. We are in the midst of them. Volcanic forces are seething and surging beneath our feet. The deep foundations of the world are being convulsed.

Serious as these things are, men of clear-eyed vision and wide information see in them portents of still more perilous times to come. These are only mutterings of the coming tempest, the tremblings of the coming earthquake. Thinking men are afraid.

This distress of nations, this perplexity and fear, constitute one more of the signs of the times. Jesus said:

"There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 25-28.

Fuel for Another World Conflagration

More than in all preceding times there is distress of nations today. Among all classes and ranks of men everywhere throughout the world there is distress and uneasiness. In the relations of nations to one another there is increasing difficulty. Torn by doubt and unbelief, its old established faith shaken to its foundations, the world, grown old and chill and weary, is distressed and utterly distraught, war-stricken and disillusioned, groping

for light while wandering blindly in darkness, crying for peace and leadership, but finding neither. It takes more than treaties of peace, more than a League of Nations, more than a Dawes plan, more than a Locarno, to remove hatred from the human heart.

National Debts

As a result of past wars, the nations are burdened with the greatest and most distressing national debts they have ever known. Unemployment has become one of the serious problems of the world, and is a source of acute distress. The statesmen of the world are able to provide only temporary relief, and look with apprehension upon the future. Want and suffering stalk about among the poor and sow the seeds of restlessness and revolt.

High prices bring additional perplexity and distress. Everywhere in the world prices on all commodities of life, and especially upon life's necessities, have mounted until the cost of living has reached heights never before attained. A gigantic problem confronts the poor. They know not how to provide enough food to maintain life. The elements of food that are essential to life and health are passing beyond the reach of many. As a consequence, the nourishing foods, one by one, are relinquished, and a pitiful effort is made to maintain life and health on an impoverished diet. Multitudes are under-nourished.

Pestilences and Epidemics

As pestilences and epidemics follow closely in the wake of hunger and want, so sickness due to under-nourishment is carrying off great numbers of people. In many places there is a scarcity of food stuffs, and in other places, where there is more food, prices are so high as to place a proper supply of food within the reach of comparatively few. Such conditions breed distress and perplexity.

Mounting Taxes

These conditions are further aggravated and made more acute by increasing taxation and the falling value of money. Taxes have mounted to unprecedented heights. There is a load of taxation upon the world today such as has never before been known. And to pay these taxes, and at the same time maintain

life, there is a currency the value of which has greatly diminished.

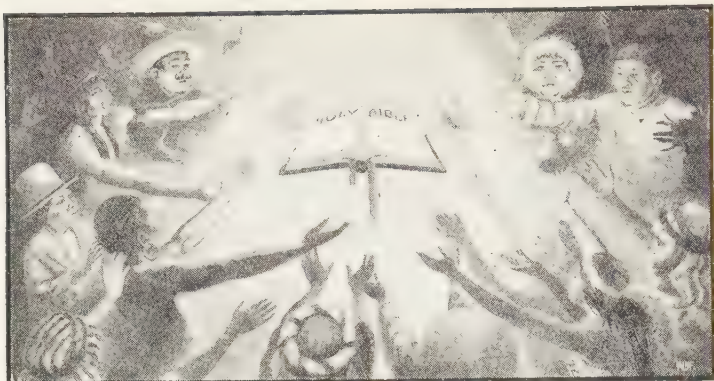
Money values have depreciated everywhere. Some countries, of course, have suffered more than others, having the value of their currency entirely wiped out, but all countries have been affected — and distressed. There seems very little prospect that prices will be materially lowered, or that taxation will be greatly diminished, or that currency values will ever be fully restored. The world has received a grievous hurt, from which it is unlikely ever to recover entirely.

As a consequence of these conditions, which make the maintenance of life increasingly difficult, there has come out in all nations among the lower classes a movement that seeks to change the existing order of things, to discard all governmental forms, to abolish established customs, and to cast off the restraints that civilization has imposed. There is an upheaval in the lower strata of society that may result in a change of position, the lower strata becoming the upper, and the upper becoming submerged — or worse. Certainly men, because of the “distress of nations, with perplexity” when looking forward to those things which are coming upon the earth, have cause for fear and uneasiness.

Political Ferment

There is political ferment among and in the nations. There is a clash of parties, groups, classes, races, and creeds. Governments are insecure today — all governments. Thrones and empires have crashed into the dust. Dictatorships are established. Socialism, anarchism, communism are the vogue as never before. Revolt is in the very air. Young and old are carried away with the desire for a “freedom” that is only license. This manifests itself in the dress, in the speech, in the conduct, in all human contact. All the restraints imposed by law, religion, custom, or even ordinary politeness, are being cast aside as outworn, and free rein is being given to every impulse and passion. In the state, in the church, and in the home, this spirit of independence is manifesting itself, corrupting all the finer things of life, and calling for the storm of God’s wrath to be visited upon an impenitent world.

Thus it is plain that “distress of nations, with perplexity” is one of the foremost signs of our Lord’s near return.



"This gospel of the kingdom shall be preached in all the world for a witness unto all nations."

The Gospel to All Nations

THE greatest sign of all, the most certain sign of the second coming of Christ in the immediate future, is the announcement of His coming to all the world, to warn the inhabitants of the earth and prepare them for His return. Such an announcement is a subject of prophecy. Such a message will constitute the surest sign of the nearness of the return of our Lord.

In describing to His disciples on the Mount of Olives the signs of His second coming, Jesus said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

Weymouth translates this passage:

"This Good News of the Kingdom shall be proclaimed throughout the whole world to set the evidence before all the Gentiles; and then the End will come." — *"The New Testament in Modern Speech."*

The Last Message of the Gospel

Agreeing with this is the prophecy found in the fourteenth chapter of Revelation. Here is a great, threefold message. This message is the closing proclamation of the gospel, to be delivered to the world just before the return of Jesus; for just as soon as it is given, the prophet sees the Lord's second coming, and describes it as follows:

"I looked, and behold a white cloud, and upon the cloud sat one like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe." Rev. 14: 14, 15.

This last message of the gospel is to be preached in, and to, all the earth. The prophet thus speaks of it:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

Before the Lord comes the second time, therefore, there will be an announcement made to all the earth regarding His coming. Summed up in this announcement there will be the very fullness of the gospel of Christ. It will be the "everlasting gospel." At the same time it will be "the gospel of the kingdom." In fulfillment of this prophecy there has been, during the past century, such an opening of doors as has never before been witnessed in the history of the church.

The Way of the Lord Prepared

Preparations for this advancement of the gospel began with the Protestant Reformation. Later there came the achievements of the nineteenth century. These developments have opened doors everywhere for the gospel. Discussing these developments, and the means by which the gospel is to be carried everywhere, Arthur T. Pierson writes:

"The fact is, men now live amidst marvels of history that so dazzle by their frequency and glory that there is no little danger of being but half awake to the movements of God's providence, and so losing the chance of the ages. The ancients boasted of their seven wonders of the world, such as the Colossus at Rhodes, the temple of Diana at Ephesus, the sepulcher of Mausolus, and the statue of Jupiter Olympus; but as Joseph Cook suggests, there are at least seven modern wonders that far surpass them. They deserve to be called wonders, for they are absolutely unique and unprecedented, and they all indicate a supernatural hand at the helm of affairs, guiding the world in its development. They are wonders of the world, for they are all cosmopolitan, having to do with the whole globe and the race of man. The seven wonders we refer to are: Exploration, communication, civilization, assimilation, emancipation, education, and organization; all world-wide, and all the product of the last fifty years. They belong to the nineteenth century, and have been the possession of no other.

"The God who governs this world ordained that such stupendous wonders should all characterize this missionary century. The command of

our Lord rings out through the centuries, 'Go into the world and preach the gospel to every creature.' Is it of no importance and has it no significance, that, at last, we know the whole world—the field we are bidden to sow with the seed of the kingdom? that we have such facilities for reaching every nation that no peoples are any longer afar off? that civilization is so widespread that barbarism scarcely anywhere survives? . . . that there remains no nation of any standing that openly encourages human slavery? that every grand preparation, of steam, electricity, printing press, postal union, common schools, etc., has been given to us for world-wide work? and that, for the first time in history, the race has so learned the value of organized effort, as that men are throughout the world combining to do what no one man alone could accomplish?"—" *The Modern Mission Century*," pp. 43, 44.

Thus the word of God has been printed and disseminated, translated into hundreds of languages, and made accessible to hundreds of millions. Tracts, papers, and books teaching the truths of the gospel have multiplied amazingly and been distributed far and wide. Missionaries have penetrated into all the world. Facilities for rapid transportation have come into being. News and information are flying around the world at a rate never dreamed of before. Missionary organizations by the score have been perfected and established, and are moved by the determination to lighten all the world with the glory of the gospel. By these means, a fulfillment of God's word, the gospel is being "preached in all the world for a witness unto all nations."

This Gospel of the Kingdom

It is not, however, the gospel in its ordinary setting and in merely its general phases that was to be preached in all the world. Jesus himself defines it as "this gospel of the kingdom."

While the spread of the gospel into all the world has, therefore, a decided bearing on the fulfillment of this predicted sign, it does not cover all that is involved. The sign predicted does not point to the world-wide dissemination of a partial gospel, or some special phase of the gospel, but to the whole gospel in a particular setting—a setting governed by the special time of its presentation, which is the time when the long-anticipated kingdom is about to appear. The gospel then becomes "this gospel of the kingdom." It is the good news about the kingdom, the coming kingdom.

Hence the fulfillment of this prophecy, which constitutes it a sign of the Lord's return, is the extension into all the

world of the gospel of Christ in the particular setting of the announcement of Christ's return. It is this proclamation and warning, "this gospel of the kingdom," that is to be "preached in all the world for a witness unto all nations," just before the end.

This is consistent with all the former dealings of God with the people of this world. Before the destruction of the world by the flood, He sent Noah to give the message of the coming deluge and to point out the way of escape. Before the fall of Sodom and Gomorrah, He sent His angels to warn the inhabitants and guide Lot to safety. Before the impending destruction of Nineveh, He sent Jonah to sound the proclamation of approaching doom. Before Jerusalem fell the first time, Isaiah, Jeremiah, Ezekiel, and others announced its fate. Before it fell the second time, Jesus and His disciples foretold its destruction.

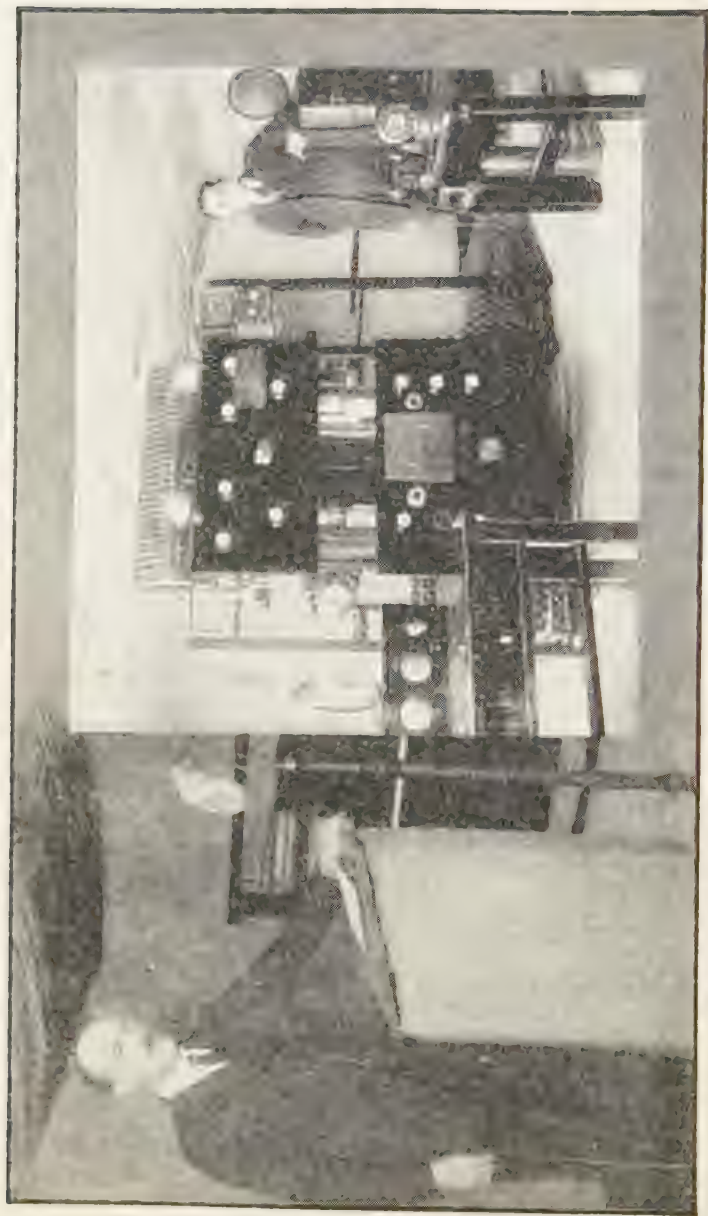
A Message of Salvation

Always in connection with these visitations of judgment, the way of escape was pointed out as well as the impending destruction announced. Always there were a few who heeded the message and were saved because of heeding it. Always the great mass of those who heard it turned away from it, and were overwhelmed in the ensuing destruction.

So is "this gospel of the kingdom." It is a warning of coming judgment. At the same time it is the announcement of the coming of the kingdom. In it is not only information regarding the "time of the end," but it points the way of salvation from the destruction that is coming. It is a saving message as well as a warning message. This great sign is now being displayed before our eyes. This message of the Lord's second coming is being taken to all the world.

A Divinely Commissioned People

Consider what is necessarily involved in the fulfillment of this prophecy. Before such a message can be taken to all the world, a people commissioned to do this must be raised up. They must be brought under profound conviction that they are instruments of God to do this very work. They must set about the doing of it in a way that God can use to accomplish the results He has predicted.



The radio evangelist and the broadcasting apparatus of K.E.M.C. at Hermosa Springs, Michigan. This station is engaged in battling to the world the message of the new teaching of Christ, thus bringing into use for God the most modern means of spreading information.

This involves the bringing into existence of a movement with a definite body of teaching and belief. Connected with this movement there must be created agencies and means and equipment especially fashioned to accomplish the design of God.

This would mean the appointment of a ministry, teaching and preaching the same truths in the same setting all round the world, speaking the same things everywhere. This cannot be done without a special training of such a ministry and its associated helpers. Training schools giving this education and preparation will therefore be an essential part of this movement. Such training schools must be located at widely separated places, and must conduct their work in many languages, if all the world is to be reached.

Indispensable to such a movement will be the "silent preacher," the gospel in type, the printed message. Connected, therefore, with this movement will appear publishing houses in many lands, printing "this gospel of the kingdom" in many tongues, and distributing their publications by evangelistic colporteurs everywhere.

A World-Wide Mission Movement

Such a movement will send out missionaries, establish mission stations, conduct mission schools, organize a world-wide mission movement. This mission movement must be supported. A great financial, never-ending, and always-enlarging campaign for missions by which those who are connected with the movement are enabled to carry out their divine commission, will be an indispensable factor in this program.

We are to look, then, for a religious movement with churches, schools, publishing houses, a world-wide organization, backed by a people convinced that they are divinely commissioned to carry to all the world the proclamation of the second coming of Christ.

Does such a movement, such a people, such an organization, exist? Is the sign being fulfilled?

Profoundly convinced that they are commissioned of God to do this very work, there is a people who have established just such a movement, with just such an organization, with a world-wide mission program, with schools and publishing houses, with missionaries everywhere, and with a supporting

financial campaign to carry the work forward to completion.

More important than the movement and the people is the fact that through these means God is warning the world of the near return of His Son, and sending this message "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14: 6.

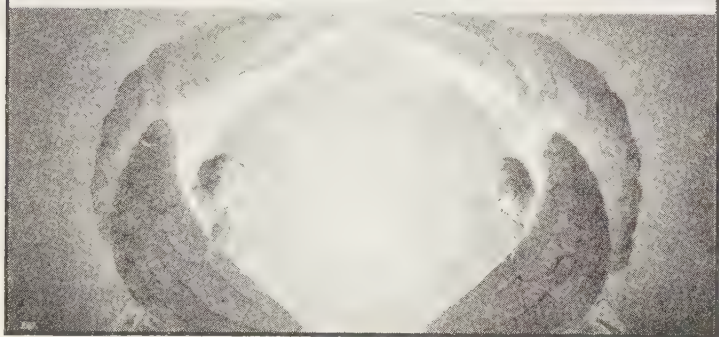
The Marvel of Missions

For this message of the Lord's return is being heralded everywhere. Round all the circle of the earth, over all the seven seas, missionaries, ministers, colporteurs, and gospel workers have penetrated, bearing this special message of the coming of Christ. Within a single generation this movement has come into existence, and widened out to encompass the world. It is the marvel of missions. It is the heralding of the coming King. It is "this gospel of the kingdom." It is the finishing of the work of human salvation. It is the greatest and most certain sign of the soon coming of the Saviour.

Let it be noticed that "this gospel of the kingdom" is to be preached "for a witness unto," not for the conversion of, the nations. It will not be generally accepted, even by professed Christians. It will not be popular. No special message of this character has ever been popular. It will be preached, as Weymouth translates it, "to set the evidence before" the world. It will present all the evidence of the Lord's coming, all the signs and the fulfillment of the prophecies. But the evidence will not be generally accepted. It will gather a few here and there of devoted believers, who will join their efforts to those of like faith, and press on with the message. And these God will bless to such an extent that, through His power and grace, they will be able to warn all the world before "the end" comes.

To be among them, knowing the times in which we live, knowing the commission of God in view of these times, charged with a great mission from heaven, clothed with God's own spirit of power in service, surrendered altogether to do His will, sharing in the work of finishing the gospel on earth, preparing to meet the Saviour himself, and "bringing back the King,"—ah, that is the loftiest privilege ever granted to the children of men in any age of the world! The rapid progress of that work is the crowning sign that the coming of the Lord "is near, even at the doors."

PART THREE SATAN AND SIN



Lucifer was one of the covering cherubs at the throne of God.

The Apostasy of Satan

SATAN was once an angel of light in heaven. This angel was created by the Lord and was made one of the most glorious and beautiful beings among the angelic hosts. He was honored and beloved as a great leader of multitudes of the angels. God did not create a devil. He created a beautiful and holy angel. It is possible, however, for such a creature, as illustrated in the fall of man, to lapse into a state of sin, to change its nature even till it becomes essentially sinful. We have the record that God made man at the first, "upright." (Gen. 1:27; Eccl. 7:29.) In our day, not only man's nature, but "the imagination of the thoughts of his heart" are "only evil." (Gen. 6:5; 8:21; Ps. 53:1-3.)

The angels also were created in a pure and sinless condition. They did not, however, all retain this condition. Certain of the angels "kept not their first estate, but left their own habitation." (Jude 6.) They had all at one time been "the elect angels." (1 Tim. 5:21.) Now, however, the Bible divides the angels into two classes, the "elect" and those "that left their own habitation." Of these latter Peter says, "God spared not the angels that sinned." 2 Peter 2:4.

These passages reveal three important truths: First, the angels who were originally pure fell into sin. Second, these fallen angels by this apostasy lost their standing with God. Third, in addition to this they came under God's heavy displeasure, for He "delivered them into chains of darkness, to be reserved unto judgment." (2 Peter 2: 4.)

God did not in any of these cases compel His creatures to sin. He did not create sinners. He did not create sin. He created pure and holy beings, and gave them the power of choice, that their service to Him might be free and loving, and instead they yielded themselves as servants to sin.

Regarding sin the Lord Jesus said:

"Your father the devil, . . . abode not in the truth." John 8: 44.

It is plain, therefore, that Satan was in the truth and in the abode of truth. Where this abode of truth is, is made plain by the further words of Christ:

"I beheld Satan as lightning fall from heaven." Luke 10: 18.

Lucifer, Son of the Morning

When Satan was an angel in heaven his name was Lucifer. He is addressed in the following language in the fourteenth chapter of Isaiah:

"How art thou fallen from heaven, O Lucifer, son of the morning! How art thou cut down to the ground, which didst weaken the nations!" V. 12.

Lucifer was a bright, glorious being. The marginal reading for Lucifer in Isa. 14: 12 is "day star." God himself thus described Lucifer:

"Thou sealest up the sum, full of wisdom, and perfect in beauty." Ezek. 28: 12.

Lucifer was one of the wisest of all creatures in heaven.

Concerning the splendor and glory conferred upon him by his Creator we have the record:

"Thou hast been in Eden the garden of God; every precious stone was thy covering, the sardius, topaz, and the diamond, the beryl, the onyx, and the jasper, the sapphire, the emerald, and the carbuncle, and gold." Ezek. 28: 13.

It seems clear that he was one of the leaders, if not *the* leader, of the great angelic choir of heaven, for he was a talented singer. The record is:

"The workmanship of thy tabrets and of thy pipes was prepared in thee in the day thou was created." Ezek. 28: 13.

As an angel of light and glory he was clothed with purity and holiness.

"Thou was perfect in thy ways from the day that thou was created, till iniquity was found in thee." Ezek. 28: 15.

The Anointed Cherub

Concerning the exalted station in which he was placed by his Creator we have this record:

"Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire." Ezek. 28: 14.

God is represented in heaven as "sitting upon a throne, high and lifted up," in the great heavenly temple. (Isa. 6: 1.) He is surrounded by "an innumerable company of angels" (Heb. 12: 22), "ten thousand times ten thousand, and thousands of thousands" (Rev. 5: 11). In the earthly sanctuary God directed Moses to make a miniature representation of this throne in the heavens, fashioned after the pattern that Moses had seen. This was called the "ark." It was a hollow chest, overlaid with gold, and having a cover made of solid gold, which was called the mercy seat. On either end of the mercy seat that covered this ark, and wrought of the same piece of gold, were the figures of two angels, or cherubs. Of this throne in the heavens the Lord says:

"The Lord reigneth; let the people tremble: He sitteth between the cherubims; let the earth be moved." Ps. 99: 1.

It thus becomes plain that Lucifer in heaven was one of the most exalted creatures there, and wielded power only less in degree to that of God and His Son.

His influence was wide, his power great.

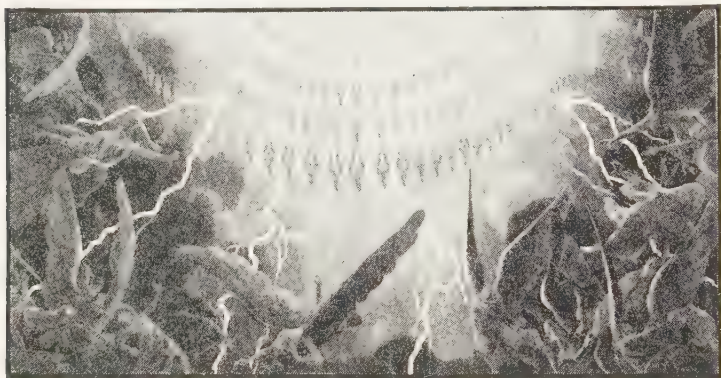
The Fall of Lucifer

There came a time when Lucifer forsook his allegiance to God and became the leader in a great apostasy against God. This led to division and warfare, and as a result he and his followers were cast out of heaven. (Rev. 12: 9.)

The Bible contains a number of references bearing on the cause of this apostasy. Speaking of the qualifications of the

bishop or elder in the church of Christ, Paul uses the following language: "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3: 6. Such a remark would be without point unless it had been a known and accepted fact that the devil had been condemned for pride.

Lucifer found the high regard and adoration of the angels who were under him very pleasant and gratifying. There was One, however, whom they looked up to and adored more than



Satan and his evil angels are cast out by the orderly angel armies of heaven.

they did Lucifer. Indeed, they worshiped the Son of God. Dissatisfaction crept into Lucifer's heart. He began to look upon the high position of Christ with envy and desire. He should have banished these thoughts at once. Instead he cherished them, turning them over in his mind, until he became convinced that for such a glorious and wise being as himself to remain in a subordinate position was injustice.

"Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Ezek. 28: 17. By degrees this dissatisfaction grew upon Lucifer. He coveted the honor and worship that was rendered to Christ. He allowed himself to feel that all the attributes that had been given to him by God pertained solely to himself. He began to look upon himself as the rival of God in the government of the universe. He felt he had been unjustly deprived of his rights by One who was stronger than himself. He

determined to secure those rights at all hazards. "Thou hast said in thine heart, . . . I will exalt my throne above the stars of God, . . . I will be like the Most High." Isa. 14: 13, 14.

Having conceived this purpose in his heart, Lucifer did not come out openly against God at first, but began quietly to work among the other angels, spreading his dissatisfaction.

Before this he had sought to make God supreme in the thoughts and affections of those under his leadership. Now he sought to secure their allegiance and loyalty to himself.

War in Heaven

Finally the open break came.

"There was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." Rev. 12: 7, 8.

The name "Michael" is one of the names of Christ. This will be made plain by a reference to Jude 9, where Michael is called the archangel, in connection with 1 Thess. 4: 16, where the "Lord himself" is said to be the archangel, whose voice will wake the dead; and John 5: 25, where it is said that it is the voice of Christ that raises the dead.

Thus as a result of his rebellion in heaven against the government of God, Satan and the angels who followed him were cast out of heaven.

"And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12: 9.

Satan knew the purpose of God in creating this world and bringing the human race into existence, and he determined to thwart this plan by gaining the adherence of the human race to his rebellion against the Majesty of heaven.



Eve took of the fruit of the tree and ate it.

The Fall of Man

THE purpose of God in creating the earth was that it might be inhabited by a pure and holy race of beings. He himself declares that "He created it not in vain, He formed it to be inhabited." Isa. 45: 18. It was in accordance with this purpose that "God created man in His own image, in the image of God created He him; male and female created He them." Gen. 1: 27.

The purpose of God for the human race that He thus brought into existence is comprehended in the statement that He made to Adam and Eve in the garden of Eden:

"And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28.

When man was placed upon the earth he was "crowned with glory and honor," and made but a "little lower than the angels." Ps. 8: 5.

It was the design of God that man should continue to retain this likeness to Himself, not only in physical form, but also in character. It was God's purpose for man that he should multiply. That is, man was to bring into existence a great multitude of beings such as he was himself, pure and holy, all of them retaining their likeness to the Creator. These creatures were

never to die, but they were to have access to the tree of life, which was placed in the midst of the garden of Eden, and of which they were to "freely eat." As they increased and multiplied they were to fill the earth, which constituted the kingdom of God on earth, and which, as each subject possessed eternal life, was to remain on the earth forever.

The instruction of God to them was to "subdue" the earth. As they spread out over the earth they were to look upon the garden of Eden as an example of what God wanted them to make the entire earth. It was the design of God that the whole earth should become a great paradise for the dwelling-place of the creatures whom He had made.

God gave His human children all that was needed for the carrying out of His purpose.

"And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil." Gen. 2: 9.

There was nothing lacking in the garden that would have been for the welfare of man.

The Tree of Knowledge

To Adam and Eve God then said:

"Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Gen. 2: 15-17.

The tree of knowledge of good and evil was placed in the garden as a constant and ever-present reminder of the sovereignty and ownership of God. It was to constitute a test of their own love and obedience to their Creator. The warning not to eat of this tree was the only restriction placed upon them as to the use of all that the garden contained. It was therefore the only possible point of attack on the part of the devil, whose purpose it was to overthrow them.

Perfect in symmetry, beauty, and stature, the first pair were the head of creation. All things were placed under their feet. Every living thing on earth was placed under their dominion. They enjoyed unrestricted communion with their Creator, speaking with Him face to face. Their associates and companions were the angels of heaven. It cannot be doubted that these angels told Adam and Eve of the fall of Satan and his

followers from heaven, and gave them warning to be on their guard against his wiles.

The Serpent

Knowing that they had been warned against him as the one who had been cast out of heaven, Satan realized that he must not reveal himself to them openly. He chose as his instrument one of the creatures God had made, hoping that, if he succeeded, they would be led to charge God with fault.

The serpent at that time was no doubt much more beautiful than it is now, and its dwelling place was in the trees where it nourished itself with fruit. Satan chose the serpent through which to speak to man.

The Temptation

Speaking to Eve, the serpent caused her to doubt the wisdom of God in withholding the fruit of the tree from them. He assured her that God knew that if they did eat of the fruit of this tree they would become as wise and powerful as Himself. Leading her on, he told her that God merely designed to frighten her by telling her that she would die if she ate of the fruit. He assured her there was no truth in such a statement, and that there was no harm in the fruit, but rather great good.

Eve took of the fruit of the tree, as it was presented to her by the serpent, and ate it. Influenced by Satan, she imagined she was becoming as a god. Rejoicing in what she mistakenly thought was a new and higher state of existence, she immediately thought of Adam and carried some of the forbidden fruit to him, urging him to eat, assuring him that the fruit was perfectly harmless. Adam listened to his wife in dismay, fully recognizing that she had been overthrown by the very enemy against whom the angels had warned them. He realized that her sin would eternally separate her from him, unless he joined her in eating of the fruit. He resolved that if she were to die he would share her fate. Taking some of the fruit, he ate of it.

It was not long before the guilty pair in the garden realized what they had done. A fear of the consequences took possession of them. When they heard the voice of Jehovah in the garden they fled to hide themselves. They did not dare to look upon His face. They saw themselves as they were, and they were afraid of God.



International Newsreel

In the promise of the birth of Christ, Adam and Eve were assured that some way would be opened that they might not be utterly abandoned to the power of Satan, and in this promise they rested in hope.

God asked Adam, "Hast thou eaten of the tree, whereof I commanded that thou shouldest not eat?" Gen. 3: 11. Adam told of the sin they had committed, but in doing so laid the blame on the woman and on God as well. He said:

"The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Gen. 3: 12.

Eve also joined in a covert reproach against God when called to account by saying:

"The serpent beguiled me, and I did eat." Gen. 3: 13.

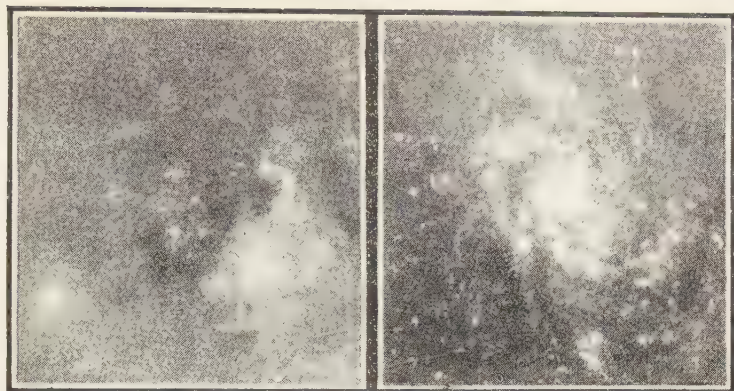
The Promised Redeemer

Because of this sin the sentence of death was passed upon Adam and Eve. Inasmuch as the whole human race was still in Adam's loins, the sentence of death pronounced upon him passed upon all mankind. A curse was pronounced upon the ground. Man was condemned to live a life of toil. The right to eat of the tree of life was taken away. The first pair were driven from the garden. Angels were placed at its entrance to keep them from entering and partaking again of the tree of life. They went out from their Eden home in despair.

At the very beginning of their new life, however, a gleam of hope was given them that kept them from being altogether cast down. In the curse that God placed upon the serpent for his deception, God said:

"And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." Gen. 3: 15.

In these words the exiled pair found a promise of victory over sin and death, though they saw also there would be constant strife and warfare between themselves and their mighty foe. They knew, however, that some way would be opened so they would not be utterly abandoned to the power of the devil, and in this promise they rested in hope.



This world has become the lesson book of the limitless universe of God.

Why Did God Permit Sin?

IN THE study of the fall of man and the origin of sin, the most perplexing enigma rises in the question, Why did God permit sin? Knowing all things from the beginning, God certainly knew what the results of sin would be, if it was permitted to obtain a foothold in this earth. Why, then, did He allow it? We are informed that God loves His children even more than human parents love their children, and that He constantly seeks to bring blessings into their lives, and guard them against harm. Why, then, did He permit this flood tide of evil, misery, disease, sorrow, and death to sweep over the world where He had placed the human race?

A Purpose of Love

We may be sure that God had a purpose in this, and that His purpose was good. The angels knew nothing of the character of sin when sin originated in the heart of Lucifer. No such thing as sin existed. They knew nothing of its consequences. They were under a beneficent government, which they knew to be good. There was no way through which they could know that another form of government would not be better, for there was no other form, and never had been.

It is true that a knowledge of these principles was sufficient for their eternal happiness. They were free moral agents,

and could choose to disobey God as well as obey Him. The question must have passed through their minds as to what the results of disobedience to God would be. Even before Lucifer indulged in such thoughts, permitting them to lead him into outright revolt, there may have been other angels who struggled with the same impulses. These others, however, suppressed them and put them away as unworthy, and continued their unswerving loyalty to God. Lucifer turned these doubting thoughts over in his mind and cherished them. His desire for self-exaltation swept him from his mooring and out into open rebellion against God.

God in His wisdom knew that such a demonstration of what sin is and what its results would be must be made in the sight of all the inhabitants of the universe before they would be able to see and understand that the principles of the kingdom of God were based upon love and mercy and justice, and that no better form of government was possible. Until such a demonstration was made before the angels, it is clear that there would always be a tendency upon their part to experiment with sin. There was but one way for them ever to really know what sin would lead to. God therefore permitted sin to come, and determined to use the fearful object lesson for the eternal good of the universe.

God allowed Lucifer to carry forward his work of rebellion. He permitted him fully to develop his plans. The time came, however, when it would have been folly to have permitted him to develop his plans in heaven, and thus involve some in all the worlds in the destruction that must inevitably come upon sin and sinners. God therefore limited the field of his operations by confining him and his angels to the earth, to which planet he was forced to go when cast out of heaven.

The Obedience of Love

If God had taken a positive course and destroyed Satan at once when it became evident that he would not return to his allegiance to Him, the rebellion would not have been checked, but rather strengthened. An element of fear would have entered into the service of God. After they had witnessed the destruction of Lucifer, those who had served God from love would have continued to serve God perhaps for a time, but from the motive

of fear. In their minds all the charges that Satan had brought against God and His government would seem to have been substantiated. The government of God would have appeared to some as a despotism. Other angels would have risen to lead their fellows in throwing off what they would have considered an intolerable yoke of bondage.

God does not desire the service of fear. He is not a monster whose anger must be appeased. He delights in voluntary service — service that is prompted by the love in the hearts of His creatures for Him. This is the only worship that is acceptable to Him. In order to win such service and allegiance upon the part of all the created intelligences of the universe, He allowed Satan to continue in his course of rebellion, thus affording to the entire universe a demonstration of his unchangeable love and righteousness.

Lesson Book of the Universe

And so this world has become the lesson book of the universe. The rebellion against the government of God was not only transferred to this planet, but it has been limited to this planet. All the created beings of heaven and the intelligences of other planets are permitted to view the conflict between sin and righteousness, between Christ and Satan, which is taking place on this planet. When it is finally destroyed, they will have been profoundly impressed that God is true, just, and merciful.

The inhabitants of this planet, the human race, were not abandoned to their great foe. They were warned of the danger of his attacks in the very beginning. Had they stood firm against his temptations, they need never have been overcome. After having yielded to Satan and having become his lawful captives, they were given the assurance of the coming of a great Deliverer who would break the bands of sin for every soul who accepts Him. No human being is left to cope with sin in his own strength. Everyone has the assurance of help from God. No one need be lost. God gives this promise to all:

“Shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” Isa. 49: 24, 25.



Our world was given into the power of Satan, and he could offer it to Christ in the great temptation.

The Lost Dominion and the God of This World

IN THE beginning God made Adam the head of creation upon this planet. He gave him "dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth." Gen. 1: 28. He gave him "dominion over the works" of His hands. He put "all things under his feet." Ps. 8: 6-8.

Adam then became the head of the race, the governor of the world. This earth was his kingdom. As the first created being on this earth, he was to be the representative of God here. He was also to be the representative of the human race in the councils of God.

The God of This World

When Adam was overthrown by Satan, more was involved than the fall of man. The dominion of this earth passed under the sway of a new ruler. Satan took Adam's place as the governor of this planet, and the human race passed under his control. He then became the "god of this world." (2 Cor. 4: 4.) The dominion of the world was wrested from man, and both the world and man himself were brought under the control of sin and unrighteousness. This is demonstrated in the words of Satan

when he showed Christ in the wilderness of temptation "all the kingdoms of the world in a moment of time," and said: "All this power will I give Thee, and the glory of them: *for that is delivered unto me; and to whomsoever I will I give it.*" Luke 4:5,6.

Satan here claimed to be a king and a god. From the statements of the Bible, there can be no doubt that the devil is a prince, or head, over evil angels, over men, and over a world of spiritual darkness. His kingdom is a great kingdom. He wields almost unlimited power. His territory includes the entire earth. His subjects are numbered by hundreds of millions. The angels who fell with him render him willing and complete service. They are always ranging about in his work, unwearied, unsleeping, vigilant, watchful, and with great power.

The Organized Empire of Evil

From certain expressions in the Bible there seems to be a well-organized government among the fallen angels. There can be no doubt that Lucifer is head of this government. He is spoken of in the Bible as "Beelzebub, the prince of the devils." (Matt. 12:24.)

That there is some system of organization among these fallen beings will be evident from the fact that the agencies of this monarchy of evil are called "principalities," or dominions, "powers," or authorities, "rulers of the darkness of this world," "wicked spirits in heavenly places." (Eph. 6:12, margin.)

That there is an unholy unity of action and purpose in this kingdom of darkness is made clear in the statement of Christ in which He speaks of the unclean spirit's going out of a man and finding no place of habitation, then taking with him certain other spirits more foul than himself and re-entering the man. In this there are clear hints of organization and oneness of purpose.

The invisible empire of the devil also extends over the human race. Over the hearts of fallen man his dominion is full and complete. This control of the human heart is represented by Christ when He says: "When a strong man armed keepeth his palace, his goods are in peace." Luke 11:21.

This peace is a peace of spiritual death. When this peace is disturbed, and the captive learns that there is hope of deliverance in One who is stronger than the devil, then the prince

of the devils brings all his great "power" (Luke 22:53), his "wiles" (Eph. 6:11), his "devices" (2 Cor. 2:11), his "fiery darts" (Eph. 6:16), and his "depths" (Rev. 2:24), to bear upon his escaping victim to drag him back into captivity.

Thus as in the world of men the stronger ever gain control and finally reduce the weaker to their rule, so in this spiritual kingdom the higher order of apostate beings exercise dominion and headship over the lower. The angelic principalities and powers, by reason of their greater subtlety and superior wisdom, have a great advantage over fallen men, and lead them captive in the chains of sin and corruption.

Satan's Dominion

Satan's control is not only over demons and men, but over the earth itself. This he gained in his warfare with the one to whom God had committed it. All things were placed under the feet of Adam, the whole earth being in subjection to him. Adam, however, did not retain this exalted position of power and authority, but fell under the subjection of the devil. With him his whole dominion passed under the same control. This world passed into the possession of Satan at the fall of man, and thus became the home of the great revolt against the government of heaven.

Satan is therefore the prince or head of a powerful and active legion of demons. Their common purpose is to draw men away from God, their superior powers making them more than a match for our poor strength. The devil is also the "god of this world." He has a restricted dominion over our fallen natures. His dominion stretches also over the material world about us. He is ever presenting this to our natural eyes, clothed in fascinating beauty and attractiveness, hoping to dim our faith in the invisible and spiritual world to which God has bidden us look.

How greatly, therefore, do we need God's power in our lives! How earnestly we need to pray, to watch, and to be on our guard as we come in daily contact with these hosts of spiritual and secret enemies of our souls!

PART FOUR

THE MEDIATORIAL AND INTERCESSORY PRIESTHOOD OF THE LORD



International Film Service

A church that is opposed to the gospel of Christ has been set up in the world.

The Great Counterfeit of Christianity

THE prophecies of the Bible foretell the coming of a great movement or organization antagonistic to the gospel and work of Christ. At the same time this movement would profess to be the gospel itself.

This is foretold under a variety of names. It is spoken of as "anti-Christ" (1 John 4:3), "the man of sin" (2 Thess. 2:3), the "falling away" (2 Thess. 2:3), "the son of perdition" (2 Thess. 2:3), "the mystery of iniquity" (2 Thess. 2:7), he "who opposeth and exalteth himself above all that is called God, or that is worshiped" (2 Thess. 2:4), and "mystery, Babylon the Great, the mother of harlots and abominations of the earth" (Rev. 17:5). Under each of these names, however, the same power is recognized, each prophecy adding additional details not included in the others.

The Empire of Medo-Persia

In the eighth chapter of Daniel this anti-Christian power is quite fully described. This chapter opens with a description of "a ram which had two horns: and the two horns were high; but one

was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3, 4.

The student of the prophecies is not left to theorize regarding the identity of the power represented by this symbol. The angel Gabriel identified it:

"The ram which thou sawest having two horns are the kings of Media and Persia." Verse 20.

The ram represented the empire of Medo-Persia. The



The ram with the two horns, representing Medo-Persia.

two horns point to the two elements in the empire, the Medes and the Persians. The Persians became the stronger element in the later history of the empire. This fact is represented by the expression, "the higher came up last." The directions in which the prophet saw the ram pushing represent the directions of its conquests. These conquests were extended until there was no other power that could stand before him.

The Empire of Greece

Then another empire is represented to Daniel:

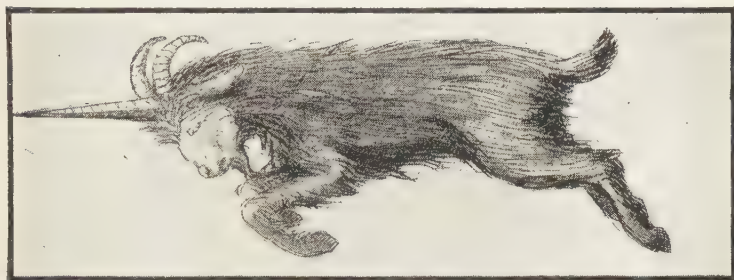
"And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great:

and when he was strong, the great horn was broken; and from it came up four notable ones toward the four winds of heaven." Verses 5-8.

This, too, was explained by the angel Gabriel:

"And the rough goat is the king of Grecia; and the great horn that is between his eyes is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

The goat was a symbol of the empire of Greece. The great horn represented Alexander the Great. Its struggles with the



The he goat with a notable horn, representing Greece.

ram represented the war between Greece and Medo-Persia, by which the latter was completely overthrown. The four horns represented the four divisions into which the empire of Greece was divided after the death of Alexander. These four divisions were the kingdom of the west, ruled by Cassander; the kingdom of the north, ruled by Lysimachus; the kingdom of the east, ruled by Seleucus; and the kingdom of the south, ruled by Ptolemy.

Rome, Pagan and Papal

Still another empire was shown to the prophet:

"And out of one of them [the four horns] came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practiced, and prospered." Verses 9-12.



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"The Broken Ladder," an episode in Alexander's campaign for the conquest of the world.

Of this power, which was to succeed Greece and become "exceeding great," the angel gave this explanation:

"And in the latter time of their kingdom [that of the four horns], when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand." Verses 23-25.

The power represented by the little horn is Rome, in both its pagan and papal phases. It entered the territory of the empire of Greece through Macedonia, thus coming out of one of the four horns. It entered into the south, or Egypt; into the east, or Syria; and into the pleasant land, or Palestine. It understood "dark sentences"; that is, spoke a new language, unknown to the Jews, the Latin. It would oppose the Prince of princes, destroy the mighty and the holy people, cast down the truth to the ground, and cast down Christ's sanctuary. All of this has been true of Rome, especially papal Rome.

A False Christianity

Rome, however, would not oppose Christ and His truth and His people openly. It would, under the pretense of being Christian, oppose Christianity. It would, under the claim of being the church of Christ, attack and persecute Christ's true people to the death.

Papal Rome has fulfilled this prophecy in every particular. During the growth of Catholicism the gospel of Christ nearly disappeared from among men, and in its place there appeared, claiming to be the very gospel itself, this false and spurious system.

When the Christians of the church of Thessalonica were laboring under the misapprehension that the second coming of Christ would take place in their day, Paul wrote to them, and said:

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." 2 Thess. 2: 3, 4.

From a study of this prophecy, it will be clear that its fulfillment will involve the appearance on earth of not only an anti-Christian system, but also a system that would be a complete counterfeit of the whole work and gospel of Christ. This system would present itself to the world claiming to be the true church and to proclaim the true gospel, while at the same time it would be in every part and detail nothing but a substitution for, and a counterfeit of, the true church and the true gospel. While it will be "the man of sin" and "the son of perdition," it will claim for itself all the worship that is due to God alone, and will actually usurp the place of God, so "that he as God" will sit "in the temple of God, showing himself that he is God."

Clearly this is the same power mentioned in the prophecy of Daniel as the one who would cast down Christ's sanctuary, and who would "cast down the truth to the ground; and it practiced and prospered."

In order for such a system to prosper in the accomplishment of such a work, it would of necessity be compelled to appear to men as in all points like that of which it is a counterfeit. A counterfeit in order to "prosper" must be a good counterfeit.

It will, then, use Christian terms, and have Christian forms and ceremonies and institutions. It will look like a church, it will have all of the appurtenances of a church, it will act like a church, it will claim to be the only church, and it will present a scheme of salvation to men that will appear very like the genuine. It will be in every detail an exact counterpart of that which it claims to be. And yet, under this outward appearance, its sole work will be to "cast down the truth to the ground."

The Surpassing Product of Satan's Genius

Speaking of this power, Gabriel the angel said: "And his power shall be mighty, but not by his own power." Dan. 8: 24. There is a power in Roman Catholicism that is above the power of man. There is a wisdom behind it which far surpasses human wisdom. One is unable to study this system without a profound conviction that such an organization could not be produced by man. It has outlived through the centuries every other human organization. It has witnessed the rise and fall of

great empires. Its history was centuries old when nearly every nation now existing was born. And still it continues with apparently unabated vigor. The magnificence of its rites and ceremonies is well calculated to impress the masses. There is an impressiveness about its worship that grips and holds the worshiper. It is wonderful in its workings, and it compels admiration for the perfection of its organization. It is the surpassing product of Satan's genius and ingenuity.

Turning the Truth into a Lie

In this false system Satan has copied and counterfeited the gospel. Whatever the gospel has, Catholicism has, only perverted. It has its god in him who "sitteth in the temple of God, showing himself that he is God," instead of Jehovah, the true God; its saviour in "the mother of God" instead of the Son of God; its mediator in Mary instead of our Lord; its foundation in tradition instead of the Bible; its vicegerent of Christ in the pope instead of the Holy Spirit; its infallibility in Peter's successor instead of the inspired word; its sanctuary on earth instead of the true sanctuary in heaven; its sacrifice in the mass instead of the sacrifice of Christ offered "once for all"; its worship of men and saints instead of worship of the Godhead; its priesthood entirely human instead of the divine priesthood of Christ; its confession to men instead of to God alone; its baptism by sprinkling instead of immersion; its communion with its falsehood of transubstantiation instead of the real supper of the Lord; its law of the church instead of the law of God; and its Sabbath, which is the first day, instead of the true Sabbath, which is the seventh day.

Surely this is Satan's great masterpiece of deception. He has succeeded in changing the truth of God into a lie and he has handed down that lie, and by many millions of people this false and counterfeit system is now accepted as the genuine gospel and work and church of Christ. For centuries this system kept the light of the true gospel from shining upon the world, and it was not until the beginning of the Protestant Reformation of the sixteenth century that it began to be seen to be what it really is, Satan's counterfeit of the gospel.



Daniel fainted and fell prostrate before the angel who was interpreting the vision.

The Twenty-Three Hundred Years

FOLLOWING the vision of the ram, which Daniel was told represented Medo-Persia; the goat, which he was told represented Greece; and the little horn, which represented Rome; he was given a prophecy relating to time.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 13, 14.

A Divine Rule of Reckoning

Whenever time is found used in connection with symbolic prophecy, that time itself is also symbolic. In prophecies of this kind, a divine rule of reckoning such time is given. This rule will be found in connection with a symbolic prophecy in the book of Ezekiel:

"I have appointed thee each day for a year." Ezek. 4: 6, last clause.

Hence every day mentioned in this long time-prophecy is a symbol of a year, twenty-three hundred days standing for twenty-three hundred years.

After Daniel heard the statement of the prophecy, he said:

"And it came to pass, when I, even I Daniel, had seen the vision, and
(96)

sought for the meaning, then, behold, there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision." Dan. 8: 15, 16.

In response to this command the angel Gabriel immediately began to instruct Daniel in the meaning of the vision. He told him first the meaning of the ram (verse 20), then of the goat with its great horn (verse 21), then of the four horns (verse 22), then of the little horn, or Rome (verses 23-25), and then he referred to the twenty-three hundred days, but did not explain them nor make Daniel understand them.

"And the vision of the evening and the morning [the twenty-three hundred evenings and mornings; see margin of 14th verse] which was told is true: wherefore shut thou up the vision; for it shall be for many days." Dan. 8: 26.

This chapter closes with an incident that throws some light on the reason why the angel did not at that time make the full explanation of the vision, especially of the twenty-three hundred years, to Daniel. Daniel writes:

"And I Daniel fainted, and was sick certain days; afterward I rose up, and did the king's business; and I was astonished at the vision, but none understood it."

The Twenty-Three Hundred Years Not Understood

Daniel certainly understood the meaning of the ram, for he had been told plainly that it was Medo-Persia. He understood the meaning of the goat and its great horn, for the angel told him that these things represented Greece and its first king. He understood the little horn, or Rome, for the angel had fully explained it. What, then, did he not understand? Plainly it was the prophecy of the twenty-three hundred years. Because Daniel had fainted the angel could not make the meaning of this long period clear to the prophet, and therefore he did not understand it.

From Daniel's statement that he did not understand, it is clear that the commission the angel had been given to make him understand was not yet fulfilled, and we shall certainly expect the angel to return and accomplish this unfulfilled commission.

In the first four verses of the ninth chapter of Daniel, the

prophet is disclosed seeking by study and prayer to pierce the veil of this mystery. At this very time Jerusalem was in ruins, the temple of God in ashes. He had been given a prophecy that in twenty-three hundred days the "sanctuary" would be cleansed. Naturally he connected this prophecy with the temple in Jerusalem, which had been destroyed, and he seemed inclined to believe that he had been given a promise regarding the time when this temple would again be built, and the services of God carried on in it. He searched through the writings of Jeremiah until he found the prophecy that declares that seventy years would be accomplished in the desolations of Jerusalem. Still the matter was not clear to him, and he set himself to pray for light, setting thus a good example for all the people of God who may be puzzled by the meaning of these great prophecies. In response to his prayer, the angel Gabriel, who had been commanded to make him understand the vision, returned to him to carry out his instructions.

"Consider the Vision"

"And whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplication the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9:20-23.

In obedience to the command of the angel, Daniel recalled the vision. In recollection he saw the ram, which he understood was Medo-Persia; the goat, which he understood was Greece; the great horn between its eyes, which he understood was its first king, or Alexander the Great; the four horns, which he understood to represent the four divisions of Greece after the death of its first king; and then the little horn, which he understood was a great persecuting power which would attempt to destroy God's truth, God's people, and God's sanctuary.

This was all clear to him. He understood it. But there was a part of the vision which he did not understand. Daniel recalled the twenty-three hundred days, at the end of which the sanctuary was to be cleansed. And as it came into his



The rebuilding of the wall of Jerusalem in troublous times

mind, Gabriel began at that point to explain it. The angel did not go over the meaning of the entire vision again. This he had once explained to Daniel. He began with his explanation at the exact point where he had left off, with the time, the 2300 days. Of this great period he said:

"Seventy weeks [of this twenty-three-hundred-day period] are determined [or cut off] upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." Dan. 9: 24.

This explanation divides the twenty-three-hundred-day period into two parts, describes what will transpire during the first part, but does not give us a beginning for it.

The two parts into which the period is thus divided are the first part of seventy weeks, or 490 days; and the second part, which would be 1810 days. As these days stand for years, there are two periods, one of 490 years, the other of 1810 years, or 2300 years in all.

The next verse of the chapter gives the starting point of the entire period, and at the same time divides the first period of 490 years into three smaller periods. It reads:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times." Dan. 9: 25.

Here is the starting point of the 2300 years, and the 490 years as well. It begins with some decree, or commandment, to restore Jerusalem. From the time that decree is given it will be just 2300 years to the time when the sanctuary will be cleansed.

Here, also, the first period of 490 years is divided into three smaller periods: of 7 weeks or 49 years, of 62 weeks or 434 years, and 1 week or 7 years. The city of Jerusalem would be rebuilt in the first period of 49 years, the Messiah would come at the end of the second period of 434 years, and the full end of the 490 years given to the Jewish people would be reached at the end of the third period of 7 years. After this there would still remain the 1810 years of the full period of 2300, and at the end of this last period, "then shall the sanctuary be cleansed."

Before the end of any of these periods can be determined, the date when the whole period of 2300 years begins must be obtained. This, in the words of the angel, is at "the going forth of the commandment to restore and to build Jerusalem." The question now arises, Can the date of this commandment be ascertained? The fulfillment of the entire prophecy depends upon this.

The Decree of Artaxerxes

Providentially, not only the date of this commandment, but the very commandment itself, has been preserved. It will be found in the seventh chapter of the book of Ezra, and the date given in the margin of the Bible at this place—a date that has been confirmed and verified by exhaustive research—is B. C. 457. The decree itself begins in the 12th verse of the chapter. It confers full authority upon Ezra to do anything that may be found needful for the temple and the city of Jerusalem.

With this date, B. C. 457, is obtained the starting point of the 2300 years, the 490 years, the 483 years, and the 49 years of the

prophecy Forty-nine years from B. C. 457, Jerusalem was to be completely rebuilt and restored; 483 years, or "7 weeks, and threescore and 2 weeks," from B. C. 457 will reach to the appearance of "Messiah the Prince" to His people; 490 years from B. C. 457 will reach to the end of the time given to the Jewish people; and 2300 years from B. C. 457 will reach to the time of the cleansing of the sanctuary.

The 483 Years

We begin with the period of 483 years, reaching to the appearance of Messiah. The words of the angel are:

"From the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks." Dan. 9: 25.

This would be in all 69 weeks. In 69 weeks there are 483 days. Each day represents a year of actual time, or 483 years. The Messiah will present Himself to the Jews in 483 years after B. C. 457.

This period, 483 years, would reach from the first day of B. C. 457 to the last day of A. D. 26. Thus:

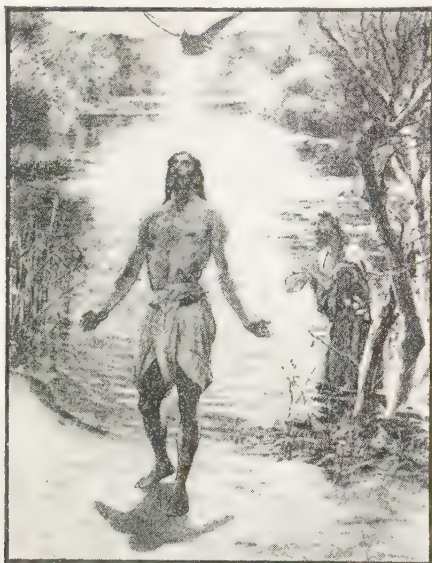
First day of B. C. 457	483 years	Last day of A. D. 26
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It is plain that, if the decree did not go forth on the first day of B.C. 457, but some time later, the 483 years will reach over into the year A. D. 27. The decree did take effect in the autumn of B. C. 457. The time, therefore, reaches over to the autumn of A. D. 27 as the ending point of the 483 years. Thus:

Autumn of B. C. 457	483 years	Autumn of A. D. 27
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"Messiah the Prince"

The prophecy points directly to the year A. D. 27 as the year for the appearance of the Messiah to His people. But was not Christ born before this year? Yes, but notice carefully the



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Christ was anointed at His baptism when the Holy Spirit descended upon Him in the form of a dove, thus fulfilling the time-prophecy of Daniel the prophet.

tized of Thee, and comest Thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness. Then he suffered Him. And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and lo a voice from heaven, saying, This is My beloved Son, in whom I am well pleased." Matt. 3: 13-17.

The date of this anointing is given in the margin of the Bible at this place as A. D. 27. See also Bliss' "Sacred Chronology," "The New International Encyclopedia," article "Jesus Christ," and Weisler's "Chronological Synopsis of the Four Gospels," page 183.

"The Time Is Fulfilled"

Immediately after His baptism Jesus was in the wilderness of temptation for forty days. And then the record is:

"Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, *The time is fulfilled*, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1: 14, 15.

wording of the prophecy, "Unto the Messiah the Prince." The meaning of the word "Messiah" is the same in the Hebrew language as "Christ" is in the Greek. "Messiah" means "the anointed One," and "Christ" means "the anointed One." Hence the prophecy points to the date of the anointing of Jesus of Nazareth.

Jesus was anointed at His baptism. This is the record:

"Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him saying, I have need to be bap-



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From the time of the conversion of the apostle Paul the gospel went to the Gentiles.

At this point the 69 weeks, or 483 years, of the prophecy of Daniel ended. At this point the Messiah, the anointed One, was to appear to His people. At this very point the Messiah did appear, being anointed at His baptism, and then coming and preaching, "The time is fulfilled." In these words He called attention to the very prophecy that proved His Messiahship.

The Final Week

There is one more week of the seventy that were given to the Jewish people. The sixty-nine weeks end in A. D. 27. Adding the final week to the sixty-nine weeks that ended in A. D. 27, the year A. D. 34 is reached as the ending point of the seventy weeks.

In the middle of this final week something takes place that is especially noted in the prophecy:

"And He shall confirm the covenant with many for one week: and in the midst of the week He shall cause the sacrifice and oblation to cease." Dan. 9: 27.

In the "midst" of the final week given to the Jewish people "the sacrifice and the oblation" were to cease. During the entire week, from A.D. 27 to 34, the covenant was to be confirmed with many, evidently of the Jewish people, for this period was given especially to them.

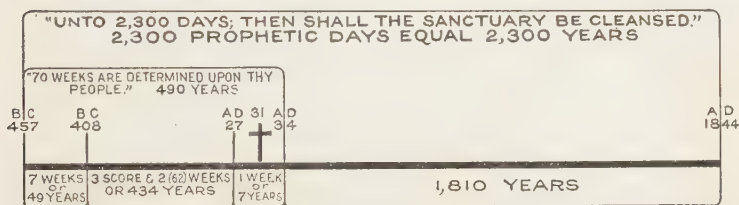


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The crucifixion of Christ marked the fulfillment of a notable time-prophecy in the book of Daniel.

The "midst" of the week would be just three and a half years from the baptism of Christ. What took place then? At that precise time Christ was crucified, thus causing the whole system of "sacrifice and oblation" to come to an end. This sacrificial system was all typical of Christ, the great sacrifice. And when Christ died on the cross, type met antitype, and the typical system thus closed. This was shown by the veil of the temple being rent in twain at the time of the death of Christ. (Matt. 27: 51.)

The full period of seventy weeks, or 490 years given to the Jews as the peculiar people of God, expired in A. D. 34. At this point the prophecy is fulfilled by the official rejection of the gospel of Christ by the ruling body of the nation, the Sanhedrin, in their persecution of the disciples and the martyrdom of Stephen. From this date onward the apostles turned to the Gentiles. At this time, too, Paul, the great apostle to the Gentiles, was converted.



A chart showing the interpretation of the prophecy of the twenty-three hundred days.

The first division of the 2300 years, that period given to the Jewish people, which was 490 years long, ended in the year A. D. 34. To this must be now added the 1810 years of the 2300 that still remain. When this is added to A. D. 34 the date of A. D. 1844 appears as the grand terminal point of the entire period of the 2300-year prophecy. The accuracy of this date cannot be successfully disputed, for it is based upon the central facts of the gospel of Christ, His baptism, ministry, and crucifixion.

According to the prophecy, then, the sanctuary will be cleansed in 1844. With the facts of this chapter clearly before us, we pass on to the consideration of what the sanctuary is, and what is meant by its cleansing.



The sanctuary in the wilderness, with side lifted to show the location of its furniture.

The Cleansing of the Sanctuary

THE ancient sanctuary was the dwelling place of God in the camp of the Israelites. On the occasion when Moses spent forty days with God on Mount Sinai, he received instructions to build it. While there communing with God, the Lord said to him:

"And let them make Me a sanctuary: that I may dwell among them."
Ex. 25: 8.

And then the Lord said:

"According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."
Ex. 25: 9.

From this it is plain that Moses not only received instruction to build the sanctuary, but he was shown in the mountain a pattern that he was to take as a model. In obedience to this instruction, Moses had the children of Israel build the sanctuary. It was built in every detail just as the Lord commanded, and after the pattern that Moses had seen in the mount.

The Sanctuary

The sanctuary was built in a court that was always erected in the center of the encampment. The court of the sanctuary was oblong in shape, and had but one opening, which was

always toward the east. In this court there were but two articles of furniture, the brazen altar and the brazen laver. The altar was just inside the gates of the court, and on it all of the sacrifices of the people of Israel were made. The laver stood between the altar and the door to the tabernacle proper. In this the priests cleansed themselves before entering upon any of the services of the sanctuary.

The sanctuary itself comprised two rooms, or apartments. The first apartment was called the Holy Place, and contained three articles of furniture: the table of showbread, the seven-branched golden candlestick, and the altar of incense. A veil embroidered in gold thread with the figures of angels, separated the Holy Place from the Most Holy Place. The Most Holy Place, or inner apartment of the sanctuary, contained but one article, and that was the ark of the covenant. This was a hollow chest, in which were contained the two tables of stone upon which were written the ten-commandment law. The cover of the ark was the mercy seat, and was composed of a solid piece of gold, on each end of which was the figure of an angel, or cherub. These angels stood with uplifted wings as if in worship of that which they beheld between them. Between them there was a bright light, and this was the Shekinah, the manifest presence of God among His people. The services that were carried on daily in the building are described in much detail in the book of Leviticus.

The Vicarious Sacrifice

When any person in the great encampment committed sin, he broke the law that was in the Most Holy Place, for "sin is the transgression of the law." 1 John 3:4. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

The law that reveals sin, and to transgress which is sin, is the law that says, "Thou shalt not covet." This is the law of ten commandments, which was in the Most Holy Place.

When this law was broken, it condemned the sinner to death, for "the wages of sin is death." Rom. 6:23. And, "Without shedding of blood is no remission." Heb. 9:22.

The law, therefore, demanded blood before the sin could be remitted. Hence the man who had sinned brought to the gate an

animal such as had been selected for a sin-offering. The sinner then confessed his transgression of the law upon the head of the animal, and, in type, his sin passed from himself to the animal. It was now the animal that the law condemned; it was the lamb whose blood it demanded. Then with his own hand the man drew a sharp knife across the throat of the lamb. The blood, as it gushed forth, was caught in a basin and taken into the Holy Place by the priest, and there sprinkled before the veil that was before the ark containing the law. This was done to show the law that its demands had been met, and blood had been shed for the remission of the sin that had been committed.

Thus the man went free and the lamb suffered in his place. All of this, of course, was typical of the vicarious atonement of Jesus Christ. It was all designed to impart faith in the coming of "the Lamb of God, which taketh away the sin of the world."

Because of the sins of the people, blood was flowing constantly at the gate of the sanctuary. Throughout the year this service of sacrifice for sin kept the priests constantly busy offering blood before the broken law. Thus the sins of the entire encampment accumulated day by day in the sanctuary.

On the day of atonement, the tenth day of the seventh month of the year, a change was made in the services of the sanctuary.

The Day of Atonement

On this day the high priest himself had charge of the service. A description of this service will be found in the sixteenth chapter of Leviticus. In the morning of the day of atonement, two goats were brought before the high priest at the gate of the sanctuary. Lots were cast upon them, and one was selected as the Lord's goat. The other became the scapegoat.

The goat that had been selected by lot to be the Lord's was to die for all the sins of the people that had accumulated in the sanctuary for the entire year. He was to bear all these sins in death, and his blood was to make an atonement for them "once for all." The Lord's goat was killed by the high priest and his blood taken into the Most Holy Place, before the law itself. There it was sprinkled for the remission of all the sins that had been confessed and brought into the sanctuary during the year. Then, bearing the sins of the people upon his own body, having

made an atonement for them, the high priest came out of the Most Holy Place, through the court, and brought these sins to the scapegoat, which was standing at the gate of the court. He confessed all these sins upon the head of the scape goat.



The blood of the Lord's goat was taken by the high priest into the Most Holy Place, where was the ark of God containing the law.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness. And the goat shall bear upon him all their iniquities unto a land not inhabited: and he shall let go the goat in the wilderness." Lev. 16: 21, 22.

In this way the sins of the people were forever separated from them. And the service by which this was done was called, "The Cleansing of the Sanctuary." This was done once every year. This was the only time that any person was ever permitted to enter into the Most Holy Place, and no other person except the high priest could enter even on this occasion.

All these sacrifices, offerings, and services were typical of the work of Christ.

The new covenant has a sanctuary, a priesthood, a sacrifice for sin, a service for cleansing the sanctuary, and a scapegoat as well as did the old.

Paul says:

"We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8: 1, 2.

Paul says again:

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the holy [margin]. And after the second veil, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory shadowing the mercy seat." Heb. 9: 1-5.

Of the services that were conducted in this earthly sanctuary, Paul says:

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God. But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. 9: 6, 7.

What this all signified is thus stated by Paul:

"The Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest, while as the first tabernacle was yet standing: which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His own blood He entered in once into the Holy Place, having obtained eternal redemption for us." Heb. 9: 8-12.

In Heaven

From these passages it is plain that there is a sanctuary in the heavens in which our High Priest offers His blood now for the remission of the sins that are confessed to Him. Notice the expressions, "the true tabernacle, which the Lord pitched and not man," "a figure for the time then present," "by a greater and more perfect tabernacle, not made with hands," and "is set on the right hand of the throne of the Majesty in the heavens." They show conclusively that there is a heavenly sanctuary, the services of which are being carried on by Christ.

It is also plain that when Christ ascended to heaven forty days after His resurrection He entered upon His priestly work in the "Holy Place" of the heavenly sanctuary. (Heb. 9: 12.) Here He has been ministering for us since A. D. 34. As sins have been confessed to Him, He has presented His own blood before

the broken law for their remission. And His sacrifice in our behalf has been accepted, thus enabling Him to forgive men their trespasses.

The Heavenly Sanctuary Cleansed

Thus the sins of God's people for nineteen centuries have been accumulating in the heavenly sanctuary above. Finally the time comes when these sins must be forever blotted out by the final services of Christ's ministry. The time for the beginning of that service is very clearly pointed out in the prophecy: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8: 14.

It has been shown that the twenty-three hundred years ended in 1844. In 1844 there was but one sanctuary, and that was the heavenly. The earthly sanctuary, which had been merged into the great temple at Jerusalem, had been destroyed for nearly eighteen centuries when 1844 arrived. This prophecy, therefore, has reference to the heavenly sanctuary. It gives the exact year for the beginning of the closing work of the gospel, the blotting out of sins once for all.

Began in 1844

In 1844, then, Christ transferred His service in heaven from the Holy Place to the Most Holy Place of the sanctuary above. In that year He began the work called in the prophecy "the cleansing of the sanctuary." Listen again to Paul:

"Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens [the earthly sanctuary] should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us: nor yet that He should offer Himself often, as the high priest entereth into the Holy Place every year with the blood of others; for then must He often have suffered since the foundation of the world; but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Heb. 9: 22-26.

The cleansing of the earthly sanctuary with the blood of animals was typical of the cleansing of the heavenly sanctuary with the blood of Christ. The time for the beginning of this work is fixed in the Scriptures by the prophecy of the eighth chapter of Daniel. That time is 1844.



Wide World Photos

More august than the greatest courts of earth is the court of heaven.

The Judgment of the Church

THE prophecy of the twenty-three hundred years demonstrates that Christ, as our High Priest, is now serving in the Most Holy Place of the sanctuary in heaven. He is there engaged in the last, solemn work of the gospel, the work of cleansing the sanctuary, the work of blotting out, finally and completely, the sins of His people.

In order finally and completely to blot out these sins, it is evident that He must first enter into a very close examination of the characters of His people in order to determine who of them should have their sins blotted out. This means that in 1844 He began a work of judgment, not of executive judgment, but of investigative judgment — a work that is clearly necessary before sin can finally be disposed of.

The Bible clearly teaches that there will be a judgment both of the righteous and the wicked.

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and for every work." Eccl. 3: 17.

The Scriptures teach just as clearly that the time for the beginning of the judgment has already been appointed.

"Because *He hath appointed a day, in the which He will judge the world* in righteousness, by that Man whom He hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17: 31.

A definite time has been appointed by God for the judg-

ment to begin. This, without question, points clearly to the prophecy of the 2300 years. It is at the end of this long period of time that the judgment was appointed to begin. As we have seen, 1844 is the date at which the 2300 years end. This date, then, is the time appointed for the beginning of the judgment of God's people.

Righteous Judged First

God will judge His own people first:

"For the time is come that *judgment must begin at the house of God*: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4: 17.

It is necessary that this judgment of the people of God should take place before the second coming of Christ, for at that coming He brings rewards to His people, and raises the sleeping saints from their graves. Before this can be done, it is obvious that some investigation must have taken place in order to determine who among the professed people of God are worthy to have a resurrection, and just what reward they deserve. "And, behold, I come quickly; and My reward is with Me, to give every man *according as his work shall be*." Rev. 22: 12.

If the reward is based upon what a man's work is, there must be an investigation into the record that each man has made before the reward can be properly decided upon. Inasmuch as the reward has already been determined upon by the time Christ comes, and is actually brought with Christ, this investigation must take place some time before the second coming of Christ.

An Investigative Judgment

At the second coming of Christ, all the righteous dead are raised from their graves.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first*." 1 Thess. 4: 16.

The privilege of having a part in the first resurrection is a great reward in itself. "Blessed and holy is he that hath part in the first resurrection." Rev. 20: 6. Before Christ comes it must be decided who is worthy to have a part in this resurrection. In order to make such a decision, the entire record of

each child of God must be examined in order to decide who are worthy or not of having part in the first resurrection.

"But they which shall be *accounted worthy* to obtain that world and the resurrection from the dead, neither marry, nor are given in marriage." Luke 20: 35.

There is to be an "accounting" regarding the worthiness of the people of God before the resurrection; that is, before the second coming of Christ, which is the time of the resurrection of the righteous. This "accounting" is the work of the investigative judgment, which began in 1844.

During the time of the judgment, beginning in 1844, both the righteous and the wicked dead are still in their graves. On the books of heaven is the record of each life, and it is by that record that their characters and their deeds will be judged.

"And the books were opened; and another book was opened, which is the book of life; *and the dead were judged out of those things which were written in the books, according to their works.*" Rev. 20: 12.

Upon the pages of the book of life the names of the candidates for eternal life are written:

"And I entreat thee also, true yoke-fellow, help those women which labored with me in the gospel, with Clement also, and with other my fellow laborers, *whose names are in the book of life.*" Phil. 4: 3.

An Accurate and Impartial Record

Every act that has ever been committed is recorded on the pages of this book. In this judgment these things will pass in review before God.

"For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12: 14.

"But I say unto you, That every idle word that men shall speak, they shall give an account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12: 36, 37.

Certainly if these verses show anything they reveal that an accurate and impartial record is kept of the life of every man. The hidden things will be brought to light, and they will be open to the eye of the Judge of the whole earth. Every deceitful thing, every act of injustice, every evil deed, everything dishonest in the life, will come before God. On the record also there are all unselfish, loving deeds, all lofty thoughts, all



"The judgment was set, and the books were opened."

worthy efforts. And above all there will be recorded whether the evil things have been confessed and forgiven, whether the sinful life has been surrendered to Christ, and His grace accepted to cover it.

Let it not be considered strange that there should be kept a record of men's lives in heaven. One of the books of heaven which is especially mentioned in the Bible is "a book of remembrance."

"Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a *book of remembrance* was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3: 16.

A View of the Judgment

Daniel was given a view in sacred vision of the time when, in 1844, the books of heaven were opened before the great Judge, and the investigative judgment commenced.

"I beheld till the thrones were cast down [or placed], and the Ancient of

days did sit, whose garment was as white as snow, and the hair of His head like pure wool: His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him: *the judgment was set, and the books were opened.*" Dan. 7: 9, 10.

God himself presides over the judgment. He is assisted by His angels, of whom there are ten thousand times ten thousand and thousands of thousands. The Son of man, Christ Jesus, appears before the judgment seat of God to plead in behalf of His people. He is their Advocate, and He offers His blood to cover the sins of all who have sincerely repented and confessed their sins to Him.

In this judgment every case is decided for eternity. The



Into the church come many kinds of people, but the judgment, like the time when the fisherman sorts out his catch, will decide who is worthy of entering the eternal kingdom.

judgment will begin with those who are dead. "And the nations were angry, and Thy wrath is come, *and the time of the dead, that they should be judged.*" Rev. 11: 18.

These passages give a very clear view of what took place when the judgment began in 1844. When the book of life was opened at that time the name of Abel, the first man who ever died, appeared. The record of his life was carefully examined, every act and word and thought being investigated. It was noted, too, whether his sins had all been confessed and forgiven. When this had all been gone over, a decision was made regarding the nature of the reward to be brought to Abel when Christ should return to this earth.

Thus through the years since 1844 this work has been going on, and before it closes the cases of the hundreds of millions of God's people, all who have ever had their names written on the pages of the book of life, will be eternally settled and decided. In settling the cases recorded in the book of life, two decisions are possible. Either the name of the person will be blotted out of the book of life, or his sins will be blotted out.

Names May Be Blotted Out

That the names of those who are candidates for eternal life may be blotted out of the book of life is clearly taught:

"He that overcometh, the same shall be clothed in white raiment; *and I will not blot out his name out of the book of life*, but I will confess his name before My Father, and before His angels." Rev. 3: 5.

Those who will have their names blotted out are those who continue in sin.

"And the Lord said unto Moses, *Whosoever hath sinned against Me, him will I blot out of My book.*" Ex. 32: 33.

The time must come in this judgment when the case of the last person who is dead will be decided. When that has been decided, there will appear the name of a person who is still alive on the earth. Thus the judgment will pass from the dead to the living. No man knows when his own name may come up in review before God in the judgment work above. When the page is turned that contains your name, what will be the record written there? If Felix trembled before Paul when he thought of "judgment to come," ought not we who live in

the very time of the judgment feel upon our hearts constantly the fearful responsibility of this hour?

By the investigative judgment the subjects of the coming kingdom of Christ are to be determined. When this is accomplished, and every case has been decided for life or death, Christ will lay aside His priestly garments, and this decree will go forth from the court of heaven:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

The Antitypical Scapegoat

With this decree the destiny of every human soul is fixed for eternity. As Christ comes from His work of ministry in the heavenly sanctuary, the plagues of God's wrath begin to fall (see chapter on "The Seven Last Plagues"), and Christ prepares to lay upon the antitypical scapegoat the sins that have been cleansed from the heavenly sanctuary. This is Satan, who, having caused the people of God to commit these sins, is now punished for these sins by being led away "unto a land not inhabited" (Lev. 16: 22), where he suffers isolation during the thousand years of the millennium. The land "not inhabited" is the desolate earth. (See chapter on "The Millennium.")

Christ Receives His Kingdom

At the close of the judgment, when the subjects of His kingdom have been determined, Christ receives His kingdom from the Father.

"And there was given Him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve Him." Dan. 7: 14.

Then Christ will come to receive His subjects of His kingdom and take them to Himself, to live and reign with Him for the thousand years of the millennium.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

Those who have been accounted worthy in the judgment to attain unto the resurrection from the dead will then be raised.

"For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first." 1 Thess. 4: 16.

Then all, both dead and living saints, will be changed into the likeness of Christ, and given immortal bodies.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

Having been changed, the righteous will be caught up to meet the Lord in the air.

"Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 17.

At that time they will all be taken with Christ to heaven, to be given those mansions which Christ has gone to prepare.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 2, 3.

Righteous Judge the World

During the thousand years while the righteous are in heaven they will enter into the work of judgment themselves. This will be the judgment of the wicked; not the actual executing of punishment upon the wicked, but the investigation into their records to determine what their punishment will be. The wicked, too, are to be judged according to their works. This work the righteous will do during the millennium.

"I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom." Dan. 7: 21, 22.

They will continue this work for one thousand years, or during the millennium.

"And I saw thrones, and they sat upon them, and judgment was given unto them: . . . and they lived and reigned with Christ a thousand years." Rev. 20: 4.

At this time not only the cases of the wicked will come up in review before the righteous, but also the cases of the fallen angels who followed Satan in his rebellion against God.

"Do ye not know that *the saints shall judge the world?* And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that *we shall judge angels?* How much more things that pertain to this life?" 1 Cor. 6: 2, 3.

When this work of judgment is completed, at the end of the thousand years, the wicked dead are called forth to receive their doom. The work of executing the judgment is given into the hands of Christ.

"And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God." Rev. 19: 15.

Most Solemn of All Times

The time in which we live is the most solemn of all times of which we have any record. The work of the gospel is being closed up. The cases of all are being decided for eternity. Christ is about to come the second time with rewards. Let us be careful how we live.

The story is told of a certain martyr who was called before a Roman council to answer the charges that were lodged there against him for heresy. The first questions he answered carelessly, but during a moment of silence he detected the scratching of a pen behind a curtain. At once he realized that his answers were being written down to be used against him at his trial. Very carefully, after that, did he choose his words, and he answered his questions as for his life.

Reader, behind the curtain that separates this world from the invisible world, there is a pen that writes down in God's book of remembrance all our acts, our words, and our thoughts. Oh, let this thought ever flash in upon our worldliness, our pleasure, and our sin. For all these things God will bring us into judgment. Let us think of these things; and as we value eternal life and wish to avoid the doom of the ungodly, so let us "fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."



Wide World Photos

Jesus told His disciples that He had not come to destroy the law, but to fulfill it, magnify it, keep it.

The Standard of the Judgment

MORE important than any other question connected with the judgment, is this: By what standard of righteousness will God judge His people? Are human lives to be weighed and measured by some fixed standard, or is each soul to decide for himself what is right or wrong? It is evident that God will not judge His people in heaven by some rule that has been unknown on earth. This would be unjust, and God is a God of justice.

God's Law the Standard

What, then, is the great standard of the judgment? It is the law of ten commandments, the law of God.

This was the standard of righteousness in the typical service of the earthly sanctuary, and in the typical day of atonement when that sanctuary was cleansed. It is the standard now in the antitypical service of Christ in the heavenly sanctuary, in the antitypical day of atonement while the sanctuary above is being cleansed.

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 10-12.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. *For God shall bring every work into judgment*, with every secret thing, whether it be good or whether it be evil." Eccl. 12: 13, 14.

These verses show that the law will be the standard of judgment. The first verse not only declares that men are to be judged by the law, but makes it very clear that the law that will be the standard of the judgment is the law that declares, "Thou shalt not commit adultery," and "Thou shalt not kill." This is the law of ten commandments.

Certainly if the ten-commandment law is to be the judge of men in the great judgment in heaven, now taking place, it is well that some study be given to it. We must not enter into the judgment ignorant of the very standard by which our lives will be measured and weighed. What does this law require?

Is Above Inspiration

The law of ten commandments is the only part of the Bible that is above inspiration. God did not commit it to a man to write. God himself came down to earth, and spoke it in the hearing of multitudes of people, and then inscribed it with His own finger on two tables of stone. This reveals the high importance that God attached to the principles that this law contains.

A code of laws partakes very largely of the character of its author, and in the estimation of men is held to be of lesser or greater importance according to the standing of its author. There are several systems of law in this world that stand out above others. There is the Napoleonic code, the code of Justinian, that great document the British Magna Charta and there is the American Declaration of Independence. But looming far above all that have been, or can be, mentioned, is the great code of law that God spoke with His own voice amid the thunders of Sinai. This law, spoken in the hearing of men more than thirty centuries ago, and preserved through all the changes of passing ages, has worked its way among the nations of the earth, and influenced humanity as no other law has ever done.

It is not easy to produce a complete and perfect law. The work of the very wisest lawgivers, from Lycurgus, Draco, Solon, and Numa, down to Justinian and Napoleon, exhibit many

defects. But in the ten commandments we have a code of law that forbids all sin and inculcates all virtue, and a law, too, that has outlived the laws of all ancient emperors and conquerors, has entered into the jurisprudence of the world, and exercises even today a greater influence on the morals and manners of mankind than any other law that was ever made.

The authority of all other ancient codes has died away. But rolling down through thrice one thousand years there comes a voice reaching over the wreck of ruined temples and fallen images and idols that have been cast to the moles and bats, and sounding forth not only throughout the civilized world but even to those nations that still sit in darkness and the shadow of death, and that voice still proclaims with an authority that has never lessened, "I am the Lord thy God. . . . Thou shalt have no other gods before Me."

That word is heard and obeyed. Held in everlasting remembrance are the words of God that were spoken from the sacred mount in the hearing of Israel. That law has been published to all lands, printed in more tongues than any other law that has ever existed. And today, wherever one may find righteousness and truth, purity, intellect, intelligence, science, art, invention, discovery, education, order, morality, and good government, he will find that this law has preceded these things as a schoolmaster to bring men to Christ, that men may learn of Him the way of life and peace.

God Spoke and Wrote the Law

Let the testimony of the Scriptures be noticed with regard to the Author of this law:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And He declared unto you His covenant, which He commanded you to perform, *even ten commandments; and He wrote them upon two tables of stone.*" Deut. 4: 12, 13.

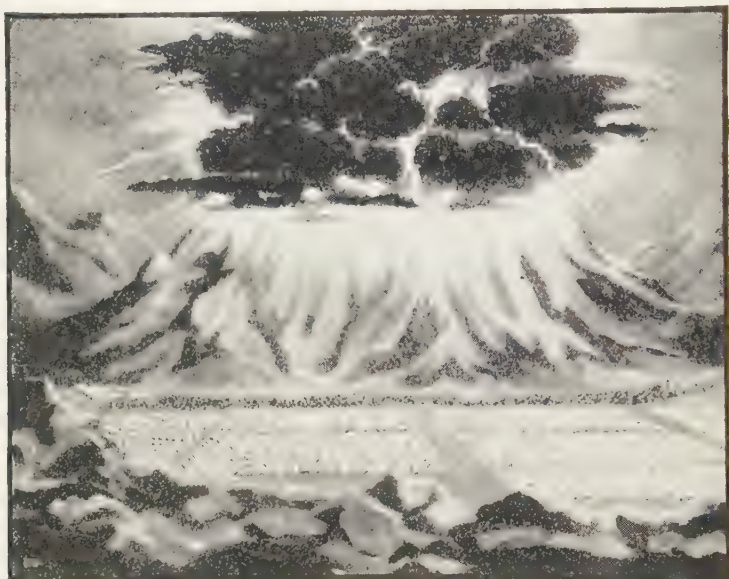
"And the Lord said unto Moses, Come up to Me into the mount, and be there: *and I will give thee tables of stone, and a law, and commandments which I have written;* that thou mayest teach them." Ex. 24: 12.

This law, being given by a perfect God, is itself perfect. "The law of the Lord is perfect, converting the soul." Ps. 19: 7.

The claim is made today that this law was given only for a limited time, that it was intended to be superseded by the

gospel at the time of the death of Christ. This claim is utterly denied by the teaching of the Bible. This law is eternal and unchangeable. All of its commandments were to continue in force throughout all ages.

"The works of His hands are verity and judgment; all His command-



To Israel God spoke the law in awful majesty from the fire-crowned height of Sinai.

ments are sure. They stand fast for ever and ever, and are done in truth and uprightness." Ps. **III: 7, 8.**

This is the teaching of the New Testament as well as of the Old, for we find Christ himself teaching that He did not come to abolish or change the law, but to fulfill, or do, it.

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. **5: 17-19.**

The law is the summing up of the righteousness and the



Christ taught the merchants of His time to have just balances and just weights, and referred them to the teachings of the law and the prophets.

truth of God. It is the foundation of all truth and righteousness. So say the Scriptures:

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119: 142.

"My tongue shall speak of Thy word: for all Thy commandments are righteousness." Ps. 119: 172.

Faith in Christ Establishes It

Faith in Christ does not make this law void to the believer, but rather establishes it.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

Those who profess to serve God, to be His faithful children, and who refuse to keep His commandments, are utterly mistaken as to what true worship is. God says of them:

"He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2: 4.

Those who find the preaching of the law so distasteful that they refuse to hear it, even their prayers are said to be an abomination to the Lord:

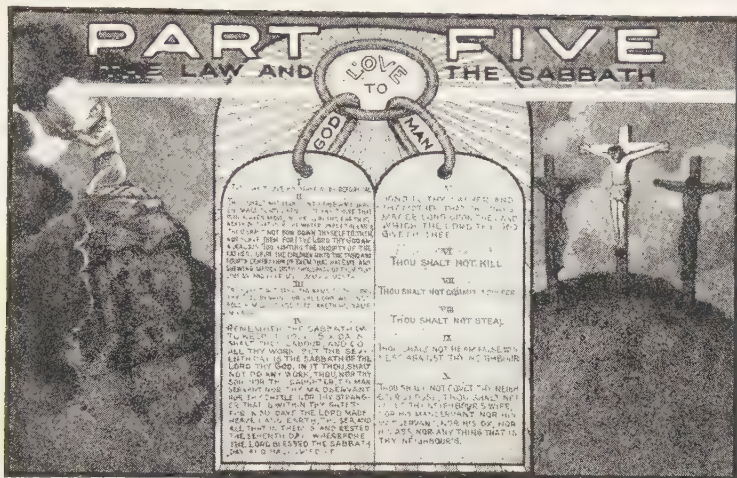
"He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28: 9.

The Love of God

In the law is summed up the love of God, as well as His truth and His righteousness:

"For this is the love of God, that we keep His commandments: and His commandments are not grievous." 1 John 5: 3.

This law, then, being the standard by which God will judge human beings, it becomes our duty, especially at this time in view of the judgment above, to closely examine our lives in the light streaming from the law. Are we obeying it? Do we keep the ten commandments? Do we keep every one of them?



The law that was received by man on Sinai and the gospel that was proclaimed by Christ from Cavalry are inseparably connected, for the decalogue is based upon love.

The Relation of the Law to the Gospel

THERE is not a clear understanding among Christian people of the relation of the law to the gospel. This confusion of mind has been taken advantage of by the enemy of truth to sow the seeds of many errors.

Inasmuch as it is the law of God that is the standard of the investigative judgment now in progress in heaven,—the judgment that will determine the subjects of the coming kingdom of Christ,—and inasmuch as this law is to be applied to the record of every human life, it seems clear that there can be no subject of greater importance for Christian people to understand than the subject of the law of God, and their relation to it.

There is a dispute in the religious world about the perpetuity of God's law. There are those who teach that the gospel has superseded the law and taken its place. The present dispensation, it is taught, is one of grace in which all Christians are free from the law, having nothing to do with it.

The Bible alone should settle this question. We go to its

teachings with confidence that God will establish the truth of this subject.

Spoken by God

The law of God is that part of the divine revelation which was spoken by the Lord himself to men in the thunders of Sinai:

"And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice." Deut. 4: 12.

It was written with God's own finger on two tables of stone.

"And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. 31: 18.

This law is "right," "true," and "good."

"Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments." Neh. 9: 13.

It is also "perfect."

"The law of the Lord is perfect, converting the soul." Ps. 19: 7.

Christ did not come either to abolish or destroy this law:

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

The Law Is Eternal

The law will endure while heaven and earth stand.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. 5: 18.

It is established, not made void, by faith in Christ.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. 3: 31.

It is "spiritual," and "holy, and just, and good."

"For we know that the law is spiritual: but I am carnal, sold under sin. Wherefore the law is holy, and the commandment holy, and just, and good." Rom. 7: 14, 12.

It contains the whole duty of man.

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments: for this is the whole duty of man." Eccl. 12: 13.

The Law Made Honorable

Jesus came not to do away with it, nor nullify it, but to make it honorable.

"The Lord is well pleased for His righteousness' sake; He will magnify the law and make it honorable." Isa. 42: 21.

It must be kept as a condition of eternal life.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14.

It is the law by which the world is to be judged.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James 2: 12.

What Is the Gospel?

The gospel is defined as follows:

"For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1: 16.

The gospel, then, is that power which God has sent into the world to save men. Why do men need to be saved? What is the trouble with the human race that it needs salvation? What is this salvation from?

"And she shall bring forth a son, and thou shalt call His name JESUS: *for He shall save His people from their sins.*" Matt. 1: 21.

The salvation provided by the gospel is salvation from sin. It is evident, therefore, that the gospel was made necessary solely because of sin. Sin came and the human race was lost. Therefore the gospel was introduced that men might be saved from sin and destruction.

What Is Sin?

It is always well, in the study of any subject, to get definitions of the things we are studying. There must be some standard of right and wrong. God does not leave this matter to be settled by each individual. What, then, is sin?

"Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law." 1 John 3: 4.

There is no vagueness here. "Sin is the transgression of the law." This is God's definition of sin.

Now put these things together. The gospel is the power of God to save men. It saves men from sin. Sin is the transgression of the law. Law, then, existed first, for there could have been no sin had there been no law to transgress. Transgression

brought sin into the world. Sin made the gospel necessary.

It is plain from this that the gospel was introduced to save men from transgressing the law. To use the gospel, therefore, as an excuse for transgressing the law is a total perversion of its real purpose.

Does Away with the Gospel

If the law is abolished, then there is no need at all for the gospel. For if the law is abolished, it follows that sin, too, is abolished. It is impossible to sin without the law, for "sin is the transgression of the law." "For where no law is, there is no transgression." Rom. 4:15. "Sin is not imputed when there is no law." Rom. 5:13.

Something else follows naturally from this. The gospel is for the purpose of taking away sin. But if the law were abolished, sin would have already been taken away. The gospel, therefore, would not be needed, for the very purpose of the gospel would have been secured by abolishing the law, as this also abolishes sin. Hence the gospel, too, is abolished by this teaching of the abolition of the law.

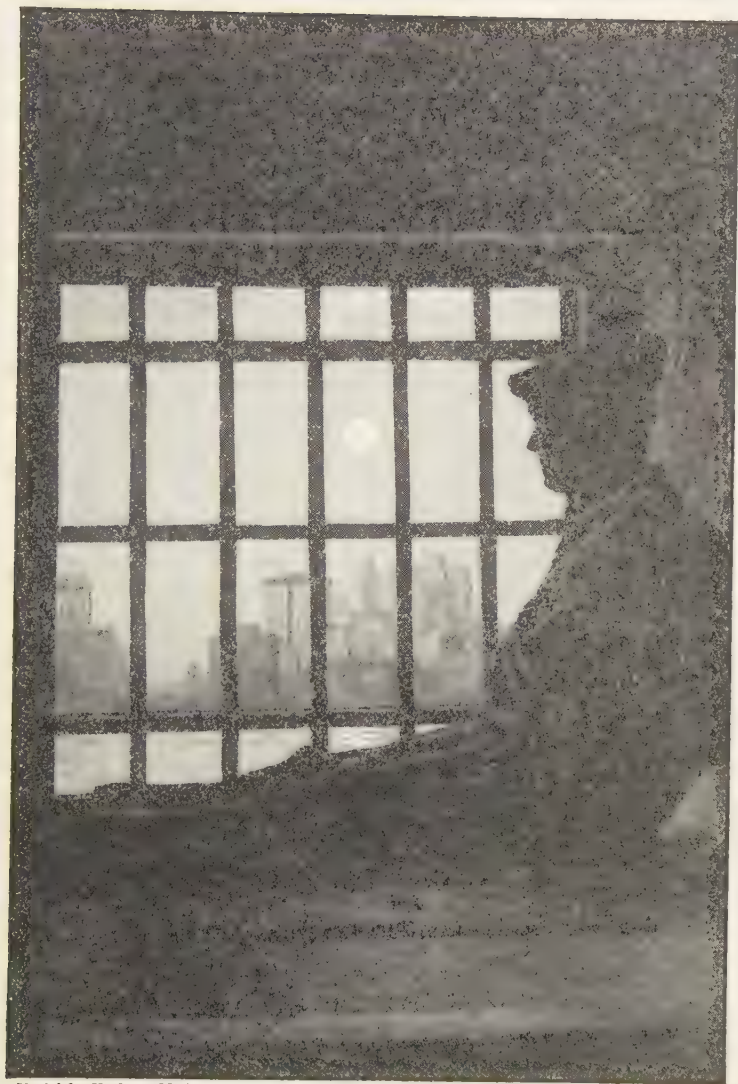
Abolishes Altogether too Much

It becomes evident at once that this dangerous teaching of the abolition of the law of God destroys itself. It abolishes altogether too much. It does away not only with the law, but also with sin, with the gospel, with the church, with the ministry, and with the great sacrifice of Christ on Calvary, for that sacrifice was offered to take away sin.

The Scriptures teach that "all have sinned, and come short of the glory of God." Rom. 3:23. Inasmuch, therefore, as all have sinned, it is plain that every human being needs the gospel, which is the power of God to save from sin.

Law Cannot Save

This power cannot be gotten from the law itself. There is no salvation in the law for men. The charge is sometimes made against those who uphold the law that they teach that men are saved by keeping the law. This charge is not true. They certainly do not believe that men are saved by breaking the law, but neither do they believe that one can be saved by keeping the law. They keep the law themselves not at all to be



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This man is not under grace but under the law, which he has violated.

saved, but because they are saved. Between these two there is a vast difference.

It is impossible to get salvation out of the law. Salvation cannot be secured by doing what the law commands, for "by the deeds of the law there shall no flesh be justified in His sight." Rom. 3: 20. And, again: "And the commandment, which was ordained to life, I found to be unto death." Rom. 7: 10.

There is death for every sinner, not salvation, in the law of God. This is so because he is a sinner. He has broken the law. This is sin, and "the wages of sin is death." Rom. 6: 23.

Therefore the law condemns the sinner to die. It cannot save him. Even if he could then turn and keep every commandment of it perfectly, this would not remove the condemnation for his sin. The law would still condemn him to death. So it is plain that there is no salvation in the law for sinners. And all have sinned. It follows that there is no salvation in the law for any human being.

Not Under the Law, but Grace

When men come to the gospel for salvation from sin, and are saved by it, and their transgressions of the law forgiven, then the condemnation of the law, the condemnation to death, passes away. Then it becomes true that "sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6: 14.

By accepting Christ and the gospel Christians have passed out from under the condemnation of the law, and are free men and women in Christ Jesus. This does not mean, as many seem to think, that they are free to break the law. The man who breaks the law is not under grace, but under the law. It is the man who is under grace who keeps the law, and he remains under grace only so long as he keeps the law. When he breaks the law he is no longer under grace, but goes back under the law. This can be clearly shown by a simple illustration.

A man commits murder. The officer of the law marches him off to the police station. He is now under the law. But why? Because he has broken it. Why does not the officer take you into the police station? Solely because you are keeping the law. Why is it you are free from the law and the murderer is under it? Because he has broken it and you have not. It is clear, then,

that those who have broken the law are under the law, and those who are free from the law are those who are keeping the law.

What Being Under the Law Means

The murderer is tried, convicted, and sentenced to life imprisonment. After serving ten years of his sentence the governor of the state pardons him. He is now free from the law. He is no longer under the law, but under grace — the grace of the governor who pardoned him.

Does this mean, however, that the pardoned murderer, who is now free from the law, has a license to transgress the law? Can he now go out and kill another man because he is no longer under the law but under grace?

Under Grace as Long as Law Is Kept

It will be plain to all that he will remain under grace only so long as he keeps the law. If he should again transgress the law, if he should kill another man, then he would be under the law again, and would necessarily suffer the infliction of another sentence.

Just so is the case of the Christian. The pardoning of our sin does not afford us a license to commit additional sin. It frees us from the condemnation of the law and puts us under grace; but we remain under grace only so long as we keep the law.

This truth of the Christian's relation to the law after forgiveness of his sins is made plain in the passage that declares: "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. Faith in Christ, then, so far from making the law void, is the very thing that establishes it.

Law a Great Sin Detector

The purpose of the law is not to save men, but to point out their sin, and thus to reveal to them their need of a Saviour from sin. The law is a great detector of sin. And let there be no mistake about what law it is which points out sin. It is the ten-commandment law.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, 'Thou shalt not covet.'" Rom. 7:7.

The law that reveals sin is clearly seen in this passage to be the law that declares, "Thou shalt not covet." This is the law of the ten commandments. Paul says he would not have known sin but by the law. He again says:

"By the law is the knowledge of sin." Rom. 3: 20.

It is plain, therefore, that the purpose of the law of God is not to give salvation, but to make men realize their need of salvation by pointing out sin to them and convicting them of sin. And hence the law is very necessary to the gospel, and is, as Paul declares, "holy, and just, and good." Rom. 7: 12.

Gospel Takes Sin Away

The purpose of the gospel is to take away that which the law points out.

"For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8: 3, 4.

Christ, then, and the gospel were manifested to take away sin. But men would never have known what sin is had the law not pointed it out. Therefore these two, the law and the gospel, must go together, and ought never to be separated. The need of a Saviour is revealed by the law, and the Saviour himself is provided by the gospel.

Our Schoolmaster

In this way "the law was our schoolmaster to bring us to Christ," for it reveals the need of Christ.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster." Gal. 3: 21-25.

If the law is our schoolmaster to bring us to Christ, and it is now abolished, how, then, are others to be brought to Christ if the very thing that brings men to Christ has been abolished? No, the law and the gospel must go together, and can never be separated. Both are needed.

The relation of the law to the gospel is shown by James in a remarkably clear illustration:

"But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22-25.

Here the law is likened to a looking-glass. When a man comes home from work he looks into the looking-glass to see the condition of his face. The looking-glass reveals to him that his face is soiled. It points out to the man his need of cleansing, and points him to the soap and water that will take away his uncleanness.

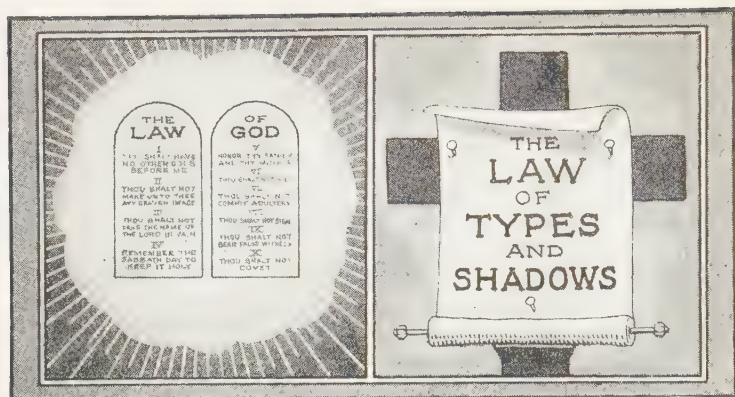


The law is like a mirror; it shows us our uncleanness, but does not remove it.

The Law a Mirror

That is like the law of God, which points out sin. The soap and water represent the gospel, which takes sin away.

The man who looks into the looking-glass would not think of taking the glass down from its hook and rubbing it over his face to cleanse his face. Still less would the man be so foolish as to think to cleanse his face by abolishing or breaking the looking-glass. Neither can a sinner get rid of his sins by the law, or by abolishing the law. No, a man should go to the soap and water and cleanse his face when the glass reveals it is soiled, just as the sinner is to go to Christ and wash his sins away in His blood when they are revealed by the law.



One law is eternal, the other was nailed to the cross.

The Two Laws

THE doctrine of the abolition of the law of ten commandments has been shown to be in direct opposition to both the spirit and the letter of the whole gospel of Christ. In this connection it is urged that there are passages of Scripture that very plainly teach that some law has been abolished by Christ. And this is true. Moreover, the claim is made that there is but one system of law revealed in the Bible, and therefore those verses which speak of a law being done away must have reference to the ten commandments.

Two Laws in the Bible

This claim is a grave mistake. It arises from a failure to discern the difference between the moral and ceremonial laws of God. This failure to comprehend the difference between these two systems of law leads to the attempt to blend them by making the verses of the Bible that speak of the abolition of the ceremonial law refer to the moral law of ten commandments.

The verses that are used to show that the law has been abolished are the following:

"Having abolished in His flesh the enmity, even the law of commandments contained in ordinances; for to make in Himself of twain one new man, so making peace." Eph. 2: 15.

"Blotting out the handwriting of ordinances that was against us,

which was contrary to us, and took it out of the way, nailing it to His cross; and having spoiled principalities and powers, He made a show of them openly, triumphing over them in it. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days: which are a shadow of things to come: but the body is of Christ." Col. 2: 14-17.

"One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind." Rom. 14: 5.

"For the priesthood being changed, there is made of necessity a change also of the law." Heb. 7: 12.

Christ Changed a Law

There are many religious teachers who deny that there are two systems of law revealed in the Bible. This is a mistake that a little study will correct.

"Moreover Thou leddest them in the day by a cloudy pillar: and in the night by a pillar of fire, to give them light in the way wherein they should go. Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments: and madest known unto them Thy holy Sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses Thy servant." Neh. 9: 21-24.

In this passage it is declared that the Lord himself came "down also upon Mount Sinai" and gave them "true laws," and that He also commanded them "precepts, statutes, and laws, by the hand of Moses." Here, then, are the two systems of law — one that God did not inspire a man either to speak or write, but that He both spoke and wrote Himself, and the other that was given by inspiration to Moses, and that Moses spoke and wrote.

This distinction between the two systems of law is made still clearer in the following passage:

"Neither will I make the feet of Israel move any more out of the land which I gave their fathers; only if they will observe to do according to all that I have commanded them, and according to all the law that My servant Moses commanded them." 2 Kings 21: 8.

There can be no question that two laws are spoken of in this verse, for the distinction between them is made broad and clear. One, God says, is that which "I have commanded them," and the other is that which "My servant Moses commanded them." If this distinction were always kept in mind by the student of the Bible, the confusion that exists on the subject of the two laws could not prevail.

The Two Systems of Law

MORAL LAW

Deals only with moral duties.

Exodus 20.

Is contained in the ten commandments, spoken by the Lord himself. Deut. 4: 12.

Engraved by God upon stone. Deut. 4: 13.

Placed in the ark. Deut. 10: 5.

"Right," "true," and "good," Neh. 9: 13.

Commands "which if a man do, he shall even live in them." Ezek. 20: 11.

"Perfect." Ps. 19: 7.

Christ did not come to destroy. Matt. 5: 17.

Will endure while heaven and earth stand. Matt. 5: 18.

Whosoever should break one of the least precepts should be condemned. Matt. 5: 19.

"Law of liberty." Jas. 2: 12.

Paul took "delight in." Rom. 7: 22.

Established by faith in Christ. Rom. 3: 31.

"Spiritual." Rom. 7: 14.

"Holy, and just, and good." Rom. 7: 12.

Contains "the whole duty of man." Eccl. 12: 13.

CEREMONIAL LAW

Is wholly ceremonial.

Heb. 9: 10.

Related to rites and ceremonies, spoken by Moses.

Written by Moses in a book. Deut. 31: 24.

Placed in the side of the ark. Deut. 31: 26.

"Not good." Ezek. 20: 25.

A law whereby a man should "not live." Ezek. 20: 25.

"Made nothing perfect."

Heb. 7: 19.

Christ abolished. Eph. 2: 15.

Has been taken out of the way by Christ. Col. 2: 14.

"No such commandment" that Christians should keep the law. Acts 15: 24.

"Yoke of bondage." Gal. 5: 1.

A yoke that was unbearable.

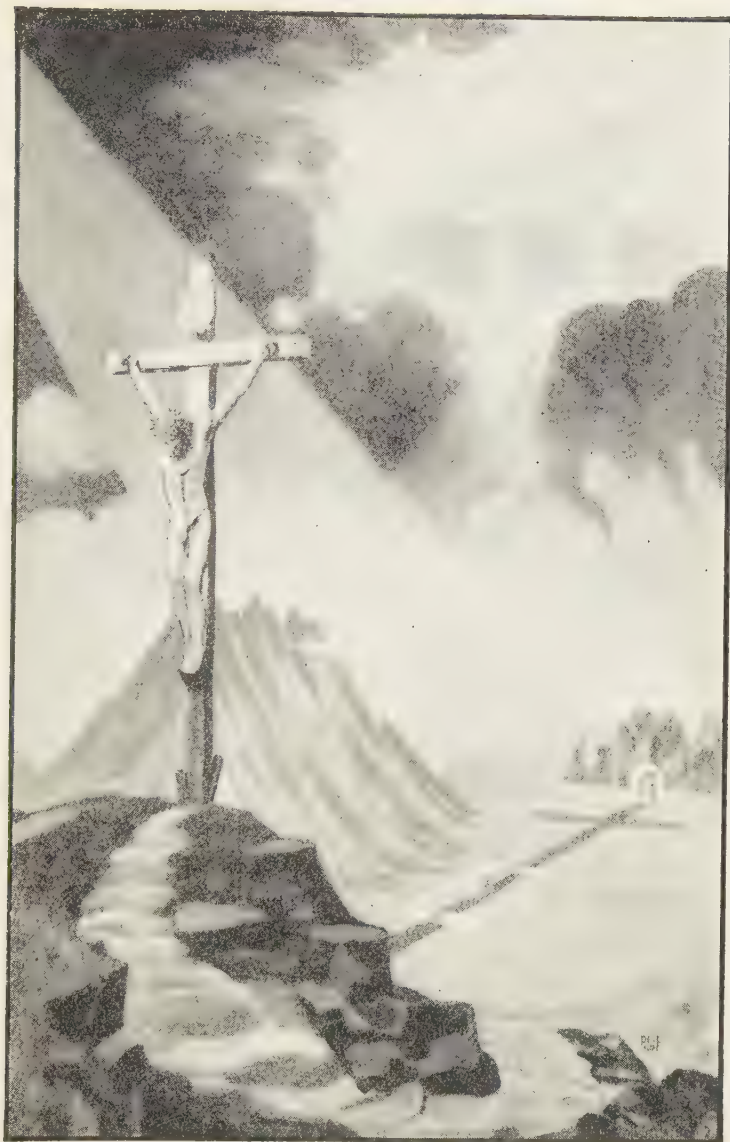
Acts 15: 10.

Abolished by the cross of Christ. Eph. 2: 15.

"Carnal." Heb. 7: 16.

"That was against us, which was contrary to us." Col. 2: 14.

"Stood only in meats and drinks, and divers washings, and carnal ordinances." Heb. 9: 10.



The shadow of the cross extends back through the sanctuary and past Sinai to Eden, and in Old Testament times pointed forward to Christ and His sacrifice.

MORAL LAW

Written in the hearts of the
Gentiles. Rom. 2: 14.

"The royal law." Jas. 2: 8.

Jesus came to magnify and
make honorable. Isa. 42: 21.

The law by which the world
will be judged. Jas. 2: 12.

CEREMONIAL LAW

Became a wall of partition be-
tween the Jews and the
Gentiles. Eph. 2: 14, 15.

"The law of Moses." Acts 15: 5.

Jesus disannulled. Heb. 7: 18.

Will judge no man. Col. 2: 16.

Moral and Ceremonial Laws

Thus it is clearly seen that the Bible teaches two systems of law, one of which is to endure forever; while the other was temporary, and was meant to continue only until the sacrificial system, which it regulated and governed, should be done away by the great sacrifice on Calvary. Christ's death did not abolish the ten-commandment law, but it did abolish the ceremonial law, which governed the sacrificial system.

The sacrificial system was established as "a shadow of things to come," and it pointed forward to Christ and His sacrifice. It was made necessary because of sin, and was brought into existence to provide a typical remedy for sin. And it was governed by a law, the law of the priesthood, and this law was changed when the priesthood was changed.

The ten-commandment law was not abolished by Christ. It was the sacrificial law, the law of the priesthood, the ceremonial law, that the death of Christ brought to an end. Therefore the ten commandments still exist, are still in force, and every Christian is under obligation to God to observe every one of them faithfully by the power of the commandment-keeping life of the Saviour, which is given freely to all who will accept it.



Eugene J. Hall

A Sabbath of rest is one of God's greatest gifts to mankind.

The Making of the Sabbath

IN THE Christian world there are two days that claim the distinction of being the Sabbath. The great majority of those who accept the Bible as their rule of faith observe as the Sabbath the first day of the week. There are many thousands of Christian people, however, who observe the seventh day, and believe it to be the only true Sabbath.

Who Made the Sabbath?

The vast majority of Christians who hold different views among themselves regarding many other things seem to be agreed on this one thing, that the observance of a Sabbath is an essential part of the worship of God.

It was Jesus Christ who made the Sabbath. There are many who think that Christ had everything to do with redemption and nothing to do with creation. This is a serious mistake. Christ is Creator as well as Redeemer. Christ, the Author of the Christian religion, is also the Author of the Sabbath. This truth is clearly taught in the New Testament:

"In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. *All things were made by Him*; and without Him was not anything made that was made. . . . He was in the world, *and the world was made by Him*, and the world knew Him not. . . . And the Word was made flesh, and dwelt among us, (and we

beheld His glory, the glory as of the only-begotten of the Father,) full of grace and truth." John 1: 1-3, 10, 14.

Attention is directed to the truth taught here that "the Word" by whom "all things were made," and without whom "was not anything made that was made," was afterwards "made flesh and dwelt among us," and "was in the world, and the world was made by Him, and the world knew Him not." This Word was Christ, the Son of God, later revealed as Jesus of Nazareth. He made all things. He made the world in six days. Therefore it was Christ who rested on the seventh day. Christ made the Sabbath.

Christ the Creator

This truth is taught again in the following passage:

"Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son: in whom we have redemption through His blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: *for by Him were all things created*, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: *all things were created by Him*, and for Him: and He is before all things, and by Him all things consist." Col. 1: 12-17.

And again we read:

"God who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, *by whom also He made the worlds.*" Heb. 1: 1, 2.

And speaking of His Son, God says:

"Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of Thine hands." Heb. 1: 10.

Inasmuch, therefore, as Jesus is both the Author of the Christian religion and the Author of the seventh-day Sabbath, it is clear that, unless He later made another Sabbath to take the place of the seventh day, the seventh day is still the Christian Sabbath.

When Was the Sabbath Made?

It has been taught that the Sabbath originated at Mount Sinai at the time when the Israelites left Egypt, twenty-five hundred years after the creation of the world. At this time the ten commandments were given to Moses, engraved on two

tables of stone, and among them was the Sabbath commandment. It is claimed that this was the beginning of the Sabbath institution.

This claim is not true. The Sabbath was made twenty-five hundred years before the law was given on Sinai. It was made at the time of creation. We have the testimony of Moses himself, inspired by God, for this fact.

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which he had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 1-5.

This same truth is taught by the Sabbath commandment itself, as it was engraved on stone twenty-five hundred years later.

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20: 8-11.

At the Creation of the World

It is worthy of notice that the very commandment, the giving of which is said to be the beginning of the Sabbath, makes plain in itself the fact that the Sabbath was not then a new institution, but that it had been given when "the Lord made heaven and earth." The giving of this commandment at Sinai did not inaugurate a new institution; it bids all to "remember" an institution already established.

How Was the Sabbath Made?

The steps taken in the creation of the Sabbath are of the greatest interest. From the three verses already quoted from the second chapter of Genesis it will be seen that there are four steps in the making of the Sabbath; namely, labor, rest, blessing, and sanctification.

The labor was creative labor. From the labor of creation on the six days the Creator rested on the seventh day, thus finishing His work. It must not be supposed that the Creator rested because of weariness, for "the everlasting God, the Lord,

the Creator of the ends of the earth, fainteth not, neither is weary." Isa. 40: 28.

Christ needed no rest, and yet we have the record that "on the seventh day He rested, and was refreshed." Ex. 31: 17. Christ rested because He was laying the foundation of a divine institution, and He was refreshed because He took profound pleasure in conferring upon men such a beneficial institution as the Sabbath is to all who observe it.

A Divine Example of Sabbath-Keeping

Then, too, He rested as an example of the manner in which He designed His creatures should observe the Sabbath. The purpose of the rest was not to regain lost strength and vigor, but to lay the foundation of a perpetual institution. Thus we are told that "God blessed the seventh day, and sanctified it: *because that in it He had rested*"; and that "He rested the seventh day: *wherefore* the Lord blessed the Sabbath day and hallowed it." Gen. 2: 3; Ex. 20: 11.

Sabbath the Last Day of the Week

To be a rest day, the Sabbath must, in the very nature of things, fall on the last day of the week. Rest presupposes labor. The labor must take place before the rest. There being seven days in the week, the Sabbath must, in the very nature of the case, be the last day, the seventh, as rest must come after labor.

Having made the world in six days, and rested from that work on the seventh day, the Creator then placed His blessing on the day upon which He had rested. It thus became His blessed rest day. It is obvious that if, in the future, another day was to become the Sabbath, the blessing that was now placed on the seventh day must be removed from it, and placed on the day that was to take its place. But how can this be done? How long does God's blessing remain on that upon which He places it? Let the Bible answer:

"Now therefore let it please Thee to bless the house of Thy servant, that it may be before thee forever: for Thou blessest, O Lord, and it shall be blessed forever." 1 Chron. 17: 27.

Blessing on the Sabbath Cannot Be Removed

God's blessing will remain on the seventh day forever. Nor can this blessing ever be reversed or transferred to another day, for

"God is not a man, that He should lie; neither the son of man that He should repent: hath He said, and shall He not do it? or hath He spoken, and shall He not make it good? Behold, I have received commandment to bless: *and He hath blessed; and I cannot reverse it.*" Num. 23: 19, 20.

The blessing of the seventh day can never be taken from it. That day will remain a blessed and holy day as long as time lasts, and throughout all eternity.

The fourth step in making the Sabbath was to sanctify it, or make it holy. What this means may be seen by reading the following passage:

"And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will now turn aside and see this great sight, why the bush is not burnt. And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I. And He said, Draw not nigh hither: put off thy shoes from off thy feet, *for the place whereon thou standest is holy ground.*" Ex. 3: 2-5.

The ground where Moses stood was holy because God's presence was there. God's presence is what makes anything holy. It is what makes a place holy, the temple, the sanctuary, Mount Sinai. God's presence is in the seventh day. Therefore the seventh day is holy. God is in that day as He is in no other day. Therefore in a peculiar sense it is His day, "*My holy day,*" "*the Lord's day,*" "*the Sabbath of the Lord thy God.*"

Of What Was the Sabbath Made?

Of what is the Sabbath made? This question the Bible answers.

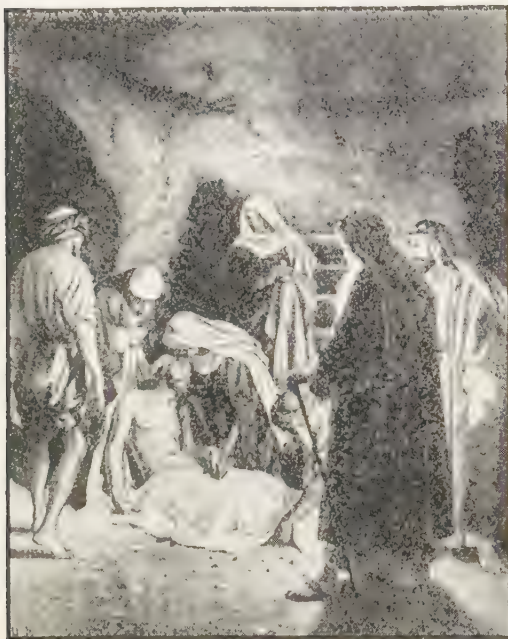
"And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2: 2, 3.

God ended His work on "the seventh day." He rested on "the seventh day." He blessed "the seventh day." He sanctified "the seventh day." God made a Sabbath out of a day, and the day He used was the seventh day

Not the Institution, but the Day

Nothing is said in the Bible of a Sabbath *institution*, apart from the day. Some would have the commandment read: "Remember the Sabbath *institution* to keep it holy. Six days

shalt thou labor and do all thy work, but one day in seven shalt thou rest, for one-seventh part of time is the Sabbath *institution*; in it thou shalt not do any work." But God plainly placed His blessing and sanctification upon the *day*. God did not say, "Remember the *Sabbath* to keep it holy"; but He did



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Christ was buried on Friday and rested in the tomb on the Sabbath.

say, "Remember the Sabbath *day* to keep *it* [the day] holy." It is the *day* that is to be kept holy, because it was the *day* that was blessed; it was the *day* upon which God rested; and it was the *day* that God appointed to be kept.

The Sabbath institution is not a movable institution that was placed on one day, and that can be changed and transferred to some other day, as many seem to think. It is the day itself that is

the Sabbath. "The seventh *day* is the Sabbath of the Lord thy God; in *it* [the day] thou shalt not do any work."

The Blessing and Sanctification Belong to the Day

"Remember the Sabbath *day*, to keep *it* [the day] holy. Six days shalt thou labor, and do all thy work; but the *seventh day* is the Sabbath of the Lord thy God: in *it* [the seventh day] thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *seventh day*; wherefore the Lord blessed the Sabbath *day*, and hallowed *it* [the seventh day]." Ex. 20: 8-11.

God rested on the seventh day. The rest, the blessing, the

sanctification, and the holiness pertain solely to the seventh day. When, therefore, some other day is used as a Sabbath, every element that constitutes the Sabbath is left out and lost. When another day is taken in the place of the day upon which God rested, then we have a day upon which God did not rest, which He did not bless, and a day which is not holy, never having been made holy. God rested on the Sabbath day. That fact can never be changed. We cannot place that rest on any other day, and therefore the blessing and the sanctification that came as a consequence of the rest can never be transferred to another day.

Emphasis Is Placed on the Day

To illustrate: The writer was born on the twenty-fourth day of May. Nothing can ever change the fact that May 24 is his birthday. He might decide to celebrate June 24 as his birthday, or might even claim that June 24 was his birthday; but celebrating June 24 or claiming June 24 as his birthday would not make it so. May 24 would still remain his birthday simply because of the fact that he was born on May 24.

So with the Sabbath. God rested on the seventh day. That is a truth, a fact. It cannot be changed. I cannot change it. Congress cannot change it. The pope cannot change it. And it follows, and must forever remain true, that the seventh day, and the seventh day alone, is the Sabbath, the rest day, of the Lord.

Was the Sabbath Difficult to Make?

There are many people who believe they can make a sabbath for themselves. They claim that merely selecting one day and resting on it makes that day a sabbath. It is said that a person can begin work on any day, on Monday, Tuesday, or Wednesday, work six days, and then rest one, and the one on which he rests thus becomes his sabbath. Those who thus reason lose sight of the fact that it is God's rest, and not theirs, that forever fixes the day of the Sabbath.

There are others who claim that the custom and will of the majority is the deciding factor in this matter; and still others who claim that the law of the land should settle the matter. Christ made the true Sabbath by creating a world in six days, resting from this creative labor on the seventh day, blessing

the seventh day, and making it holy. The first requisite, then, in the making of a Sabbath is the power to create. No man, no body of men, no congress of men, and no denomination of men, possess creative power. Only the Creator can make a Sabbath. And He has already made the Sabbath. He does not ask nor expect men to make another. He does ask men to keep holy the one He has made.

For Whom Was the Sabbath Made?

Very often the claim is made that the Sabbath was made for the Jews. It has been shown that the Sabbath was made at creation, which was more than two thousand years before there was a Jew.

"And He said unto them, *The Sabbath was made for man*, and not man for the Sabbath." Mark 2: 27.

The Sabbath was made not merely for the Jews, but for all mankind. It was given to the father of the race, Adam. Therefore all mankind is under obligation to observe it.

If all mankind had observed the Sabbath from the beginning, it would have been extremely difficult, if not wholly impossible, for idolatry ever to be established on the earth. The keeping of the Sabbath takes one's mind back to the work of creation, of which it is a memorial, and no person could have worshiped an idol when every week his attention was being directed to the true God, the Creator.

For How Long Was the Sabbath Made?

The claim is always advanced, whenever the Sabbath question is discussed, that the Sabbath was designed by the Lord to continue only until Christ should come and introduce the gospel.

God designed that His people should observe the Sabbath not only until Christ should come the first time, but until the very end of time. Even throughout eternity His people will keep the Sabbath, for we are told:

"For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

Inasmuch, therefore, as the Sabbath is to be kept by those who are saved in the kingdom of God and who live on the new

earth, would it not be well for all who desire a home in that land to begin its observance here?

Sabbath Begins and Closes at Sunset

The Sabbath of the Bible, the seventh-day Sabbath, begins at sunset and ends at sunset. "The evening and the morning were the first day." Gen. 1: 5. The evening, or dark part of the day, comes first, and then the light part. The day begins at sunset, the preceding day then closing. God gave command that Israel begin and end special days at sunset.

"From even unto even, shall ye celebrate your sabbath." Lev. 23: 32.

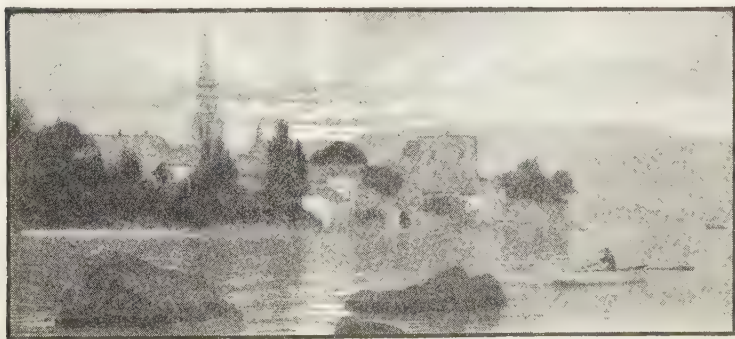
That the "even" begins at sunset will be evident from the following verse:

"But at the place which the Lord thy God shall choose to place His name in, there thou shalt sacrifice the passover *at even, at the going down of the sun*." Deut. 16: 6.

"*At even, when the sun did set*, they brought unto Him all that were diseased, and them that were possessed with devils." Mark 1: 32.

An illustration of this will be found in the following account:

"In those days I saw in Judah some treading wine presses on the Sabbath, and bringing in sheaves, and lading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the Sabbath day: and I testified against them in the day wherein they sold victuals. . . . And it came to pass, *that when the gates of Jerusalem began to be dark before the Sabbath*, I commanded that the gates should be shut, and charged that they should not be opened till after the Sabbath." Neh. 13: 15-19.



Sunset marks the beginning and the end of the Sabbath.



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He appeared unto two of them as they walked into the country.

The New Testament Sabbath

IT IS clear to all students of the Bible that the Old Testament teaches the observance of the seventh day of the week as the Sabbath. The claim is made, however, that the New Testament introduces another day, the first day of the week, as the Christian Sabbath.

Undoubtedly, the best method of arriving at the truth or falsity of this claim will be to study every passage in the New Testament that refers to the first day of the week. By doing this we shall surely learn whether the first day of the week has taken the place of the seventh day as the Sabbath.

Facts Concerning the Resurrection

The first reference to the first day of the week in the New Testament is in the book of Matthew:

"In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulcher." Matt. 28: 1.

This verse is the introduction to the account of the resurrection of Christ, and contains the historical record that He was raised on "the first day of the week." It was not the purpose of the writer of this passage to impart any special information regarding the Sabbath, or about a change of the Sabbath, but to give the facts of the resurrection. This great event took

place on "the first day of the week." While the first day is here mentioned, it is given no sacred name or title. It is not called "the new Christian Sabbath," or "the new Sabbath," or "the Lord's day." It is called merely "the first day of the week." It is plainly regarded by Matthew as one of the working days of the week, the first of them. There is clearly no evidence here for Sunday observance.

The Sabbath Is the Day before the First Day

The first day of the week is mentioned the second time in the New Testament in the book of Mark:

"And when the Sabbath was past; Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulcher at the rising of the sun." Mark 16: 1, 2.

It will be at once observed that this passage is the same historical record of the resurrection by another writer. Mark does not give this day any sacred or holy name; he is entirely silent with regard to any sacredness belonging to the day; he mentions it only because he could not write the account of the resurrection without mentioning it.

So far from the first day of the week's being the Sabbath of the New Testament, this verse makes it plain that it is not the Sabbath. Mark mentions two days in this passage, and gives their relation to each other. One is "the Sabbath"; the other is "the first day of the week." One day is given a sacred title; the other is not. One day is a holy, sacred day; the other is merely one of the ordinary working days, the first. When the first day of the week arrives, the Sabbath is then past.

If one prefers New Testament teaching regarding the Sabbath question to Old Testament teaching (though they both teach the same thing), here it is: The New Testament clearly teaches that the Sabbath is the day just before the first day of the week, and that when the first day comes the Sabbath is past. The New Testament Sabbath is the same as the Old Testament Sabbath, the day before the first day of the week, or the seventh day.

Mark speaks again of the first day:

"Now when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils." Mark 16: 9.

This verse mentions the first day in connection with the name of the person who first saw Christ after He was raised. The verse does not give the day any honor at all, speaking of it again as an ordinary day.

Seventh Day the Sabbath

The first day of the week is mentioned the fourth time in the book of Luke:

"This man went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped it in linen, and laid it in a sepulcher that was hewn in stone, wherein never man before was laid. And that day was the preparation, and the Sabbath drew on. And the women also, which came with Him from Galilee, followed after, and beheld the sepulcher, and how His body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared, and certain others with them." Luke 23: 52-24: 1.

This passage stands out at once as the same record of the resurrection by still another writer, Luke. Again the day of the resurrection is given no sacred name or title. Not the slightest hint is given that this day is to be regarded as being different from the other week days, or to receive any special honor.

This passage of Scripture is important because it refers to three days, and reveals their relation to each other. Of the day of the crucifixion it is said, "And that day was the preparation, and the Sabbath drew on." This was the sixth day, now called Friday. The next day is spoken of as "the Sabbath day according to the commandment." This was the seventh day. The following day is called "the first day of the week."

The words of this passage forever settle the question of the Sabbath of the New Testament. It stands out like the sun at noonday that "the Sabbath day according to the commandment," and according to the New Testament, is the day between the sixth day and the first day of the week, and that day is the seventh day, known as Saturday.

First Day not Given a Sacred Name

The first day is mentioned the fifth time in the book of John:
"The first day of the week cometh Mary Magdalene early, when it was

yet dark, unto the sepulcher, and seeth the stone taken away from the sepulcher." John 20: 1.

Here again, by still another writer, is the same historical record of the resurrection. There is no Sunday sacredness here.

The first day is mentioned the sixth time in the same chapter:

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them, Peace be unto you." John 20: 19.

Here is the record of a meeting of the disciples on the first day of the week. This passage has been made the basis of the claim that the disciples were assembled for the purpose of inaugurating the observance of the new Christian Sabbath by celebrating in a religious service the resurrection of their Lord. The verse itself reveals how untrue such a claim is. The disciples were not assembled in a religious service. They were not assembled to celebrate the Lord's resurrection. They were not assembled to inaugurate a new Christian Sabbath.

The verse declares they were assembled "for fear of the Jews." Their Master had been taken away and crucified. The disciples "all forsook Him, and fled." Mark 14: 50. When they fled, they all, by various routes, got themselves home. When they were there, they locked the doors. They feared the Jews would find them, and deal with them as they had dealt with Christ. They were all assembled in this particular room merely because they all lived there. (Acts 1: 13.)

Not Celebrating the Resurrection

They were not assembled to celebrate the Lord's resurrection, because they did not believe He was raised. The record is that Mary Magdalene "went and told them that had been with Him, as they mourned and wept. And they, when they had heard that He was alive, and had been seen of her, believed not." Mark 16: 10, 11. Again: "He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: *neither believed they them.*" Mark 16: 12, 13.

Not even when they saw the Lord would they believe in His resurrection:



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He showed them the nail prints in His hands and His feet.

"Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold My hands and My feet, that it is I myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet." Luke 24: 36-40.

It was at this very time that He "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen." Mark 16: 14.

It can, therefore, scarcely be true that on this occasion they were celebrating His resurrection when they did not believe He was raised.

Only One Religious Meeting on Sunday

Neither were they assembled to inaugurate the first day of the week as the new Christian Sabbath, for if they had been John would have said so.

The first day is mentioned the seventh time in the book of Acts:

"And we sailed away from Philippi after the days of unleavened bread, and came unto them to Troas in five days; where we abode seven days. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight. And there were many lights in the upper chamber, where they were gathered together." Acts 20: 6-8.

There is no doubt that this passage contains the account of a religious meeting on the first day of the week. In this it is unique, for it is the only passage in the Bible that contains such an account. Because of this it is worthy of close study.

It was a special meeting, a farewell meeting. Paul and his companions had stopped at Troas on their way to Jerusalem. (Acts 20: 16.) They had been in Troas for seven days (verse 6), and now the last meeting of their stay was called. While Paul was conducting it, his companions, having already made their farewells, were on their way by boat to Assos, Paul intending to go by land to Assos at the close of this meeting. (Acts 20: 13, 14.)

The meeting was held at night. "There were many lights in the upper chamber." Paul was "ready to depart on the morrow." He "continued his speech until midnight." Clearly the meeting was at night.

A Saturday-Night Meeting

According to Bible reckoning of time, there is but one night to the first day of the week. That is Saturday night. The Bible days begin and end at sunset. Our present reckoning of days makes them begin and end at midnight. The Bible first day of the week begins when the sun sets on Saturday evening, and it ends when the sun sets on Sunday evening. It is plain that this meeting at Troas, being held on the dark part of the first day of the week, was held on what is now known as Saturday night. This meeting was a first-day meeting, but not a Sunday meeting. Our Sunday is not exactly identical with the Bible first day. Sunday is from Saturday night at midnight until Sunday night at midnight. The Bible first day is from Saturday night at sundown to Sunday night at sundown.

Hence this verse affords no comfort to those who cite it as proof that the apostles kept Sunday. This meeting, while it extended over into Sunday morning, was properly a Saturday-night meeting, called after the Sabbath had been observed and

had passed. It was called especially in order that Paul might deliver his farewell message.

No Public Offering on First Day

The first day is mentioned the eighth time in First Corinthians:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." 1 Cor. 16: 1-4.

The claim has been made regarding this passage that the early Christian churches were accustomed to hold their services on the first day of the week, and take up an offering. The passage itself says no such thing. Instead of holding a meeting every one was to "lay by him in store." Their gift was not to be put into a public offering but laid up "in store" at home. When Paul came, this that was laid up at home was to be gathered and sent to Jerusalem for the relief of the "saints" there, who were suffering want. This was a special relief fund, not a regular weekly offering.

This special relief fund was made up on the first day of the week. It was on the first day that the believers returned to their weekly employment after having observed the Sabbath. They had an opportunity on the first day to cast up their accounts and learn how the Lord had prospered them the week before. Of the findings they were to "lay by" themselves at home the amount they decided to give, and keep it "in store" until Paul came to Corinth. There is no evidence here for Sunday sacredness, and no evidence that the early Christian churches held weekly meetings on the first day of the week.

First Day Mentioned Eight Times

Our task of studying every passage in the New Testament that mentions the first day of the week is completed. There are no other texts than these. In these eight passages there is no command to keep it; there is no record of its being kept; there is no record of its being appointed as a sabbath; there is no record of any blessing being conferred upon it; there is

no record of its being made holy; there is no record of any sacredness being attached to it; there is no promise of blessing for its observance; there is no threat of punishment for its non-observance; it is never once called the Sabbath nor given any sacred title; there is no record that the apostles kept it or commanded it to be kept. The observance of Sunday is a practice for which there is not a shadow of a single degree of Bible authority.

Apostles Observed the Sabbath

The apostles were accustomed to preach on the seventh-day Sabbath to congregations of Jews and also of Gentiles. One such occasion is the following:

"But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and beckoning with his hand said, Men of Israel, and ye that fear God, give audience." Acts 13: 14-16.

It is claimed that the only reason that Paul held these synagogue meetings on the Sabbath was the opportunity thus afforded him to reach the Jews with the gospel, but that this must not be considered an observance of the Sabbath.

This is a mistake. Paul preached to Gentiles as well as to Jews upon the Sabbath day. On this very occasion the record is:

"When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next Sabbath." Acts 13: 42.

Here was an exceptional opportunity for Paul to explain to these Gentiles the change of dispensation and the change of the Sabbath. How easy it would have been for him, and what an excellent opening this was, to inform these Gentiles that while he found it necessary to meet with Jews on their Sabbath, yet as Christ had abolished the old Sabbath and instituted a new Sabbath to take its place, it was now the duty of Gentiles to observe that new Sabbath, which was the first day of the week; and that he would preach to them the next day instead of waiting for the next Sabbath. Why did Paul not tell these Gentiles this? Solely and altogether because it was not true.

"And the next Sabbath day came almost the whole city together to hear the word of God." Acts 13: 44.



Another account of Sabbath observance by Paul and his company follows:

"Therefore loosing from Troas, we came with a straight course to Samothracia, and the next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony: and we were in that city abiding certain days. And on the Sabbath we went out of the city by a river side, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts 16: 11-13.

Still another account of apostolic Sabbath observance is given.

"Now when they had passed through Amphipolis and Appollonia they came to Thessalonica, where was a synagogue of the Jews: and Paul, as his manner was, went in unto them, and three Sabbaths days reasoned with them out of the Scriptures, opening and alleging, that Christ must needs have suffered, and risen again from the dead; and that this Jesus, whom I preach unto you, is Christ." Acts 17: 1-3.

It begins to seem clear that instead of observing the first day of the week the apostles were very consistent and faithful observers of the seventh day, the Sabbath of the Lord.

Preached Every Sabbath

Nor are these passages the only ones that record the observance of the Sabbath by the apostles. In Corinth Paul

"reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. . . . And he continued there a year and six months, teaching the word of God among them." Acts 18: 4, 5, 11.

It is impossible to say how many Sabbaths he conducted services in the synagogue at Corinth, as during this year and a half he left the synagogue and opened services in a private house near the synagogue. It is plain, however, that we have here a record of faithful Sabbath observance.

Thus the New Testament reveals that it was the custom of both Christ and His apostles to observe the seventh day as the Sabbath, while it contains not one single record that anyone ever observed Sunday.

It is thought by some that Rev. 1: 10 affords some evidence for Sunday observance.

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." Rev. 1. 10.

It is claimed that the expression "the Lord's day" refers to

Sunday. But the verse says nothing as to which day of the week is meant by "the Lord's day." It is therefore necessary to go to other parts of the Bible to learn what day the Lord claims as His own. "The Son of man is Lord also of the Sabbath." Mark 2:28. If Christ is Lord of the Sabbath, then the Sabbath is "the Lord's day."

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

God calls the Sabbath "My holy day." Therefore, the Sabbath, which is the seventh day, is clearly "the Lord's day."

All doubt concerning this is cleared away by the Sabbath commandment itself:

"Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath *of the Lord thy God*: in it thou shalt not do any work." Ex. 20:8-11.

Sunday of Later Origin than the Bible

In giving His disciples instruction regarding the destruction of Jerusalem, which took place about forty years after the crucifixion of Christ, the Lord said:

"But pray ye that your flight be not in the winter, neither on the Sabbath day." Matt. 24:20.

So far, then, from the Sabbath being abolished by Christ, the Lord goes to the extent of instructing His disciples to pray that they may be able to observe it at least forty years after His resurrection, even in the troublous times of the downfall of the Jewish nation.

It will be seen that there is much evidence in the New Testament for the observance of the seventh day, and no evidence at all for the observance of the first day. The introduction of Sunday observance into the church is of later origin than the times of the apostles, and authority for it cannot be found in the Bible.



A great council of the church of Rome.

The Change of the Sabbath

FROM the days of childhood all have been familiar with the fact that there is in the Bible a divine command to observe the seventh day of the week as the Sabbath. We also know that the great majority of those who believe in the Bible are keeping an entirely different day from the one mentioned in the commandment. This puzzling situation has been explained by many with the claim that the change of the Sabbath was made by Christ, the old Sabbath passing away at the crucifixion, and the new Sabbath being established by that event.

This claim has been shown in the preceding chapter to be without foundation. It now becomes necessary to explain how this change did come about.

A Remarkable Prophecy

Long before the change was made the Lord foretold in a remarkable prophecy the fact that the change would be made. This prophecy will be found in the seventh chapter of Daniel. Here Daniel sees in a vision four great beasts coming up out of the sea. These beasts are explained (verse 17) to be symbols of four great kingdoms that would rule the earth. The first was a lion and represented Babylon. The second was a bear and

represented Medo-Persia, which succeeded Babylon. The third was a leopard, and represented Greece, which overthrew Medo-Persia. The fourth was an extraordinary, ten-horned monster, and represented Rome, which followed Greece. The ten horns on this beast are explained (verse 24) as meaning ten kingdoms into which Rome was to be divided. Among these ten horns another horn arose and in coming up destroyed three of the first horns, and took their place. The ten kingdoms represented by the ten horns were the kingdoms of the Alemanni, the Franks, the Burgundians, the Suevi, the Anglo-Saxons, the Visigoths, the Lombards, the Ostrogoths, the Heruli, and the Vandals. The three that were destroyed by the little horn that rose later were the Vandals, the Heruli, and the Ostrogoths. The seven that remain are now known as Germany, France, Switzerland, Portugal, England, Spain, and Italy.

The Roman Church to Change the Sabbath

The little horn that destroyed the three is the symbol of the Papacy, the Roman Church. Of this power the prophecy states:

"He shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hands until a time and times and the dividing of time." Dan. 7: 25.

Here is a prediction that the Papacy, the Roman Church, will change, or rather attempt to change, the law of God; and change it with special reference to time. The only time mentioned in the ten-commandment law of God is the seventh day. Here is, therefore, a direct prophecy of the attempted change of the Sabbath. God's charge against the Roman Church is fully supported by the testimony of many reliable witnesses, such as encyclopedias, histories, and theological works. A small part of this testimony will now be placed before the reader.

Sunday not in the New Testament

Dr. Lyman Abbott, one of the best known ministers in the United States, said in an editorial in the *Christian Union* under date of June 26, 1890:

"The current notion that Christ and His apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."

Section 10, of part 2, of the "Augsburg Confession of

Faith," a Lutheran document, as quoted in Cox's "Sabbath Manual," is as follows:

"The observance of the Lord's Day (Sunday) is founded not on any command of God, but on the authority of the church."

Bishop Seymour of the Protestant Episcopal Church is quoted in the book, "Why We Keep Sunday," on this question as follows:

"We have made the change from the seventh day to the first day, from Saturday to Sunday, on the authority of the one holy, catholic, apostolic church of Christ."

The First Sunday Law

The old "Chambers' Encyclopedia," in its article, "Sabbath," says:

"By none of the fathers before the fourth century is it [the first day of the week] indented with the Sabbath; nor is the duty of observing it

grounded by them either on the fourth commandment or on the precept or example of Christ or His apostles.

"Unquestionably the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321, of which the following is a translation:

"Let all judges, inhabitants of the cities, and artificers, rest on the venerable day of the sun. But in the country husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that



The official seal of Constantine the Great.

the sowing of corn and the planting of vines cannot be so advantageously performed on any other day.'

"But it was not until the year 538 that abstinence from agricultural labor was recommended, rather than enjoined, by an ecclesiastical authority (the third Council of Orleans), and this expressly that the people might have more leisure to go to church and say their prayers."

In the article "Sunday," the "Encyclopedia Britannica" says:

"It was Constantine who first made a law for the proper observance

of Sunday; and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman empire."

Only a Human Ordinance

In Rose's Translation of Augustus Neander's "History of the Christian Religion and Church," on page 186, is this statement:

"The festival of Sunday was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church to transfer the law of the Sabbath to Sunday."

Article 28 of the "Augsburg Confession" reads:

"They [the Catholics] allege the Sabbath changed into Sunday, the Lord's Day, contrary to the decalogue, as it appears; neither is there any example more boasted of than the changing of the Sabbath day. Great, say they, is the power and authority of the church since it dispensed with one of the ten commandments."

William Prynne, in his book, "Dissertations on the Lord's Day," page 163, says:

"The seventh-day Sabbath was . . . solemnized by Christ, the apostles, and primitive Christians, till the Laodicean Council did, in a manner, quite abolish the observation of it. . . . The Council of Laodicea [A. D. 364] . . . first settled the observation of Lord's Day."

These quotations are all from Protestant sources. It will be interesting to see if the Roman Church will confess that the change in the observance of the Sabbath is its work. It not only does confess this, but boasts of it, as the following extracts, all from Catholic sources, will show.

Catholic Testimony

The 29th Canon of the Catholic Council of Laodicea (A. D. 364-365), which was later confirmed by the General Council of Chalcedon (A. D. 451), reads:

"Christians must not Judaize by resting on the Sabbath, but must work on that day, rather honoring the Lord's Day, resting then as Christians. But if any shall be found to be Judaizing, let them be anathema from Christ."

In the "Catechism of the Christian Religion," by Rev. Stephen Keenan, on page 206, are the following questions and answers:

"Ques.—What does God ordain by this commandment?

"Ans.—He ordains that we sanctify in a special manner this day on which He rested from all labor of creation.

"Ques.— What is this day of rest?

"Ans.— The seventh day of the week, or Saturday.

"Ques.— Is it, then, Saturday we should sanctify, in order to obey the ordinance of God?

"Ans.— During the old law, Saturday was the day sanctified; but the church . . . has substituted Sunday for Saturday; so now we sanctify the first, and not the seventh day."

"The Doctrinal Catechism," page 174, says:

"Ques.— Have you any other way of proving that the church has power to institute the festivals of precept?

"Ans.— Had she not such power, she could not have done that in which all modern religionists agree with her, . . . she could not have substituted the observance of the Sunday, the first day of the week, for the observance of the Sabbath, the seventh day, a change for which there is no Scripture authority."

Protestants Contradict Themselves!

The "Abridgment of Christian Doctrine," page 58, contains this:

"Ques.— How prove you that the church has power to command feasts and holy days?

"Ans.— By the very act of changing the Sabbath into Sunday, which Protestants allow of, and therefore they fondly contradict themselves by keeping Sunday strictly, and breaking most other feasts commanded by the same church.

"Ques.— How prove you that?

"Ans.— Because by keeping Sunday they acknowledge the church's power to ordain feasts, and to command them under sin."

In a book, "Plain Talk About the Protestantism of Today," on page 213, is this statement:

"It is worth while to remember that this observance of the Sabbath, in which, after all, the only Protestant worship consists, not only has no foundation in the Bible, but is in flagrant contradiction to its letter, which commands rest on the Sabbath, which is Saturday. It was the Catholic Church, which, by the authority of Jesus Christ, has transferred this rest to Sunday in remembrance of the resurrection of our Lord. Thus the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the church."

"Who Changed It?"

On pages 86 and 87 of "A New Catechism of Christian Faith and Practice," by the Rt. Rev. James Belefond, D. D. (Ave Maria Press, Notre Dame, Ind., 1909), are these questions and answers:

"Ques.— What is the third [fourth] commandment?

"Ans.—Remember thou keep holy the Sabbath day.

"Ques.—What day was the Sabbath?

"Ans.—The seventh day, our Saturday.

"Ques.—Do you keep the Sabbath?

"Ans.—No, we keep the Lord's Day.

"Ques.—Which is that?

"Ans.—The first day, Sunday.

"Ques.—Who changed it?

"Ans.—The Catholic Church."

On page 211 of "The Catholic Christian Instructed" is this statement:

"Ques.—Has the church power to make any alterations in the commandments of God?

"Ans.—. . . instead of the seventh day, and other festivals appointed by the old law, the church has prescribed the Sundays and holy days to be set apart for God's worship; and these we are now obliged to keep in consequence of God's commandment, instead of the ancient Sabbath."

Following Tradition

On page 15, of Volume 4, of "Clifton Tracts," in an article on "A Question for All Bible Christians," this question is thus dealt with:

"We Catholics, then, have precisely the same authority for keeping Sunday holy, instead of Saturday, as we have for every other article of our creed; namely, the authority of 'the church of the living God, the pillar and ground of the truth'; whereas, you who are Protestants have really no authority for it whatever; for there is no authority for it in the Bible, and you will not allow that there can be authority for it anywhere else. Both you and we do, in fact, follow tradition in this matter; but we follow it, believing it to be part of God's word, and the church to be its divinely appointed guardian and interpreter; you follow it, denouncing it all the time as a fallible and treacherous guide, which often makes the commandment of God of none effect."

Cardinal Gibbons, in his book, "Faith of Our Fathers," edition of 1892, on page 111, says:

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."

"An Ecclesiastical Law"

On pages 230-232 of *The Ecclesiastical Review*, February, 1914, Vol. 50, No. 2, is an article by Father Walter Drum, S. J., of Woodstock College, Maryland, on the subject of "Recent Bible Study," in which he says:

"The observance of Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of Sabbath observance. The prescriptions of Gen. 2: 2, 3, in regard to the Sabbath have nothing whatever to do with the law of the church about Sunday, the Lord's Day. Catholics should observe the law of the church, not by the Old Testament observances of the Sabbath, nor by the dictates of Protestants or Jews, but by the prescription of the church herself. The author of the Sunday law is the only one who has a right to interpret that law; and that author is the Catholic Church."

Again he says:

"They [the Protestants] deem it their duty to keep the Sunday holy. Why? — Because the Catholic Church tells them to do so. They have no other reason."— *Page 236.*

The Offspring of the Catholic Church

And in the *Catholic Mirror*, Cardinal Gibbons's official organ, under date of Sept. 23, 1893, is this striking statement:

"The Catholic Church for over one thousand years before the existence of a Protestant, by virtue of her divine mission, changed the day from Saturday to Sunday. . . . The Christian Sabbath is, therefore, to this day, the acknowledged offspring of the Catholic Church as spouse of the Holy Ghost, without a word of remonstrance from the Protestant world."

And to close this remarkable confession we quote from a lecture by Father T. Enright, of Des Moines, Iowa, at the time President of the Redemptorist Fathers' College. The lecture was delivered in 1893 and the priest said:

"There is but one church on the face of the earth which has the power, or claims power, to make laws binding on the conscience, binding before God, binding under pain of hell fire. For instance, the institution of Sunday. What right has any other church to keep this day? You answer by virtue of the third commandment, which says, 'Remember that thou keep holy the Sabbath day.' But Sunday is not the Sabbath. Any school boy knows that Sunday is the first day of the week. I have repeatedly offered one thousand dollars to anyone who will prove by the Bible alone that Sunday is the day we are bound to keep, and no one has called for the money. It was the Holy Catholic Church that changed the day of rest from Saturday, the seventh day, to Sunday, the first day of the week. Which church does the whole civilized world obey? The Bible says: 'Remember that thou keep holy the Sabbath day,' but the Catholic Church says, 'No, keep the first day of the week,' and all the world bows down in reverent obedience to the mandates of the Catholic Church."

Has Laid Impious Hands on the Sabbath

God deliberately charges the Roman Church with tampering with the divine law in changing the observance of the Sabbath from Saturday to Sunday. The voice of history de-

liberately testifies to the truth of the charge. The Roman Church deliberately boasts of the truth of the charge. Thus the Roman Church stands before the world convicted of laying hands upon the Sabbath of the fourth commandment, the Sabbath of the Lord, and tearing it from its place in the very heart of the law of God, and putting in its place a spurious and counterfeit Sabbath, which is no sabbath at all, as it rests solely on the traditions of that church and not in any sense upon the word of God.

The Roman Church, however, is more consistent in the observance of Sunday than are the Protestant churches. The Roman Church does not base its teachings on the Bible alone, but on the Bible and tradition, holding that tradition is the safer guide of the two. The Protestant belief is that the Bible and the Bible alone is the foundation of truth. The Sunday institution can be found in tradition. It cannot be found in the Bible.

Protestants Have Left the Bible

It is evident, therefore, that the Protestant churches, in observing Sunday, have left the true ground and basis of Protestantism, the Bible, and are following the Roman Church in accepting doctrines and practices that are not founded upon the Bible. On this point Catholics can truthfully accuse Protestant Sunday-keepers of inconsistency.

The duty, then, of every true Protestant is to cast away the unscriptural practice and doctrine of Sunday observance and to follow the Bible, to follow Jesus, to follow the apostles in the observance of the true Sabbath, the seventh day of the week.



International Newsweek

An untimely death came to the disobedient prophet of old.

Is God Particular?

IN EVERY discussion of the Sabbath question the argument is always raised that it is not so important to observe the exact letter of God's requirements as it is to observe the spirit. With an appearance of great finality the words are quoted, "The letter killeth, but the spirit giveth life."

There are those who believe, or say they believe, that it is rendering full obedience to God to disregard the letter of His commandments while observing the spirit of them. They utterly fail to recognize that it is impossible both to obey and disobey God at the same time. They fail, too, to observe that it is impossible for any person to keep the spirit of God's commandments while breaking the letter. The letter and the spirit go together and cannot be separated.

An Illustration

As an illustration of this take any of the ten commandments, and think of breaking it in letter and keeping it in spirit. No one can break the commandment, "Thou shalt not commit adultery," in the letter, actually committing this sin, and keep that commandment in spirit. No one can actually steal from his neighbor, and yet keep the eighth commandment in spirit. No one can actually take the name of the Lord in vain and not take it in vain in spirit. And no one can actually

break the fourth commandment, the Sabbath commandment, in letter and keep it in spirit.

It is charged that to take the position that God will hold His people accountable for keeping the seventh day when it is extremely inconvenient for many of them to do so is an exhibition of narrow-mindedness. Many feel that the question is such a small one that God will not notice whether they keep the exact day He commanded, which is the seventh day, or the one that they find it no cross or effort to keep, the first day.

A Question of Authority

This question of the Sabbath is not merely a question between two days, the seventh or the first day. God commands the observance of the seventh day as the Sabbath, but the laws of men demand the observance of the first day. It therefore becomes a question of authority, as to whom we shall obey, and thus much more than a question of days. This question of authority is one of vital importance.

To fully answer our question, Is God particular? careful examination must be made of God's dealing with His people in the past.

In the book of First Samuel is recorded a commission given to King Saul to "go and smite Amalek, and utterly destroy all that they have, and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass." The record declares that Saul went against Amalek with his armies, as God had commanded, but that "he took Agag the king of the Amalekites alive," and "spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them." 1 Sam. 15: 1-9.

He had carried out God's command in a general way, but had failed to do so in one particular, which did not seem to be important. When Samuel, the prophet through whom God had given him the commission that he had not obeyed perfectly, came to him, Saul said:

"Blessed be thou of the Lord: I have performed the commandment of the Lord." Verse 13.

Samuel did not think so, and said to Saul:

"What meaneth then this bleating of the sheep in mine ears, and this lowing of the oxen which I hear?" Verse 14.

Saul, still under the delusion that he had obeyed God, said:

"They have brought them from the Amalekites: for the people spared the best of the sheep and of the oxen, to sacrifice unto the Lord thy God; and the rest we have utterly destroyed." Verse 15.

A Familiar Argument

Saul's argument sounds very familiar. It is that he had obeyed the spirit of the command he had received, though he had violated it just a little in the letter. But, he urges, we did it for a good purpose. We are going to use these sheep and oxen to sacrifice unto God. That is, in effect, we have disobeyed God in order to serve Him. Strange infatuation, indeed, that men can convince themselves that disobedience is just as acceptable to God as obedience! Yet there are many today who are following just such a fearful delusion.

A Kingdom Lost Because of Disobedience

Then Samuel told Saul what the Lord had said to him the night before:

"When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel? And the Lord sent thee on a journey, and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be consumed. Wherefore, then, didst thou not obey the voice of the Lord, but didst fly upon the spoil, and didst evil in the sight of the Lord?" Verses 17-19.

Saul was still unable to see that he had disobeyed, or at least was unwilling to admit it, for he said:

"Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal." Verses 20, 21.

Samuel, in reply, gave utterance to a principle that should be well pondered.

"And Samuel said, Hath not the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, He hath also rejected thee from being king." Verses 22, 23.



International Newsreel

King Agag before Samuel, in the instance of Saul's disobedience of the Lord's command.

Thus Saul lost a kingdom because he believed, as many believe today, that God is not particular. Samuel showed him that the truest, and the only acceptable worship, is obedience. God's commands are given in the exact manner in which He wishes them to be obeyed.

Saul at last was convinced that he had not obeyed God. He offered a very common excuse. He said:

"I have sinned: for I have transgressed the commandment of the Lord, and thy words: because I feared the people, and obeyed their voice." Verse 24.

In the excuse Saul offered, the real point at issue is revealed. It was a question of authority; whether he should obey God or the people. He chose to obey the people, but he could not do this without deliberately disobeying God. He tried, however, to cover up the fact that he was obeying the people and disobeying God, by maintaining the fiction that he had done what the Lord commanded; that he was obeying the spirit even though he was disobeying the letter. This excuse was not accepted then; it is not accepted now.

Today the same argument is often heard. If I should keep the Sabbath, what would my people say, what would the neighbors say, what would my pastor say, or my husband, wife, children, parents, etc.? Therefore, "I have transgressed the commandment of the Lord, . . . because I feared the people, and obeyed their voices." It is doubtful if such an argument convinces even those who offer it.

The Prophet Who Disobeyed

In the first Book of Kings is recorded the experience of a prophet who was not careful to obey the exact words of God's command. He had been sent to rebuke King Jereboam for his idolatry. After he had fearlessly delivered his message at the peril of his life, he hastened away, because God had forbidden him to eat or drink in that place. But when a false prophet invited him back with a lying message purporting to come from God, he did not test it by the plain command that God had already given, but turned back to be entertained. God showed His displeasure by sending a lion to destroy him.

In Num. 4: 15 there is a command that the holy things of the tabernacle shall not be touched, and the warning is plainly

given that touching them will result in death. On one occasion, however, the ark of God was being carried from the house of Abinadab, that was in Gibeah, to Jerusalem. It was placed on a new cart, and the two sons of Abinadab, Uzzah and Ahio, drove the cart.

Coming to a rough place in the road, the oxen stumbled, evidently imperiling the ark, which shook and appeared as if it might topple off the cart into the road. Uzzah, who was walking by the side of the cart, quickly put forth his hand to steady the ark and save it from falling. He took hold of the ark. He failed to discern that God was well able to take care of His own. In touching the ark he disobeyed God, for God had said it should never be touched, and that he who touched it should die. Under such extraordinary circumstances as these would God visit the penalty of death upon the offender? Would not disobedience under some circumstances be accepted for obedience? "And the anger of the Lord was kindled against Uzzah; and God smote him there for his error; and there he died by the ark of God." 2 Sam. 6: 7. Thus a servant of God lost his life by failing to heed the exact letter of the command of God.

Offering Strange Fire

In Lev. 16: 12 God instructed the priests that when they offered incense they should fill their censers "full of burning coals of fire from off the altar before the Lord." This instruction did not seem to be of great importance to two priests, Nadab and Abihu, the sons of Aaron. They

"took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which He commanded them not." Lev. 10: 1.

Presumably Nadab and Abihu reasoned as some people reason today. They could see no difference between fires. Fire was fire. Why should they use the fire that God had commanded when other fire would do just as well?

So people reason with regard to the Sabbath. All days are alike. One is as good as another. It is true that God has said the seventh day is the Sabbath, but the first will do just as well. It is so inconvenient to keep the seventh, and everybody is keeping the first, and so, as it does not make any difference, we will just do the easiest way.

Was there any difference between the two fires? Probably not so far as the fire itself was concerned. The thing that made the difference was the command of God. That God meant what He said, and held all men accountable for obeying it, the two priests who held God's command so lightly soon discovered, for we read:

"And there went out fire from the Lord, and devoured them, and they died before the Lord." Lev. 10: 2.

The Plea of Moses

There is reason, then, in the admonition of Moses to the children of Israel just before they entered into the promised land, and just as Moses was about to be removed from them by death. He pleaded with them to remember the exact words of God's commandments, and heed them.

"Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, *that ye may live*, and go in and possess the land which the Lord God of your fathers giveth you. *Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.* . . . Keep therefore and do them; *for this is your wisdom and your understanding in the sight of the nations*, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people. . . . Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thine heart all the days of thy life: but teach them to thy sons, and thy sons' sons." Deut. 4: 1-9.

These Things Are Our Example

This admonition comes to Christian people with striking force today in the words of Paul when he urges us to consider the dealings of God with His ancient people as warnings, especially to those who live in the days of the end:

"Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

God declares the seventh day to be the Sabbath. There is no command in the Bible for the observance of Sunday. Christ never observed Sunday. The apostles never once kept Sunday. The Bible contains no prophecy that Sunday would ever take the place of the Sabbath, and no record that it ever has. Neither God, Christ, angels, nor the inspired men who wrote

the Bible ever uttered one word in favor of Sunday as a holy day.

On the other hand, God has placed His blessing on the seventh day, and sanctified it. He commanded it to be kept holy in the only commandment in the Bible for a weekly day of rest. He has placed in the Bible great and precious truths to those who will observe the seventh day. Everything can be produced in favor of the seventh day, nothing in favor of the first — no sanctity, no commandment, no penalty, no blessing.

What Will You Do?

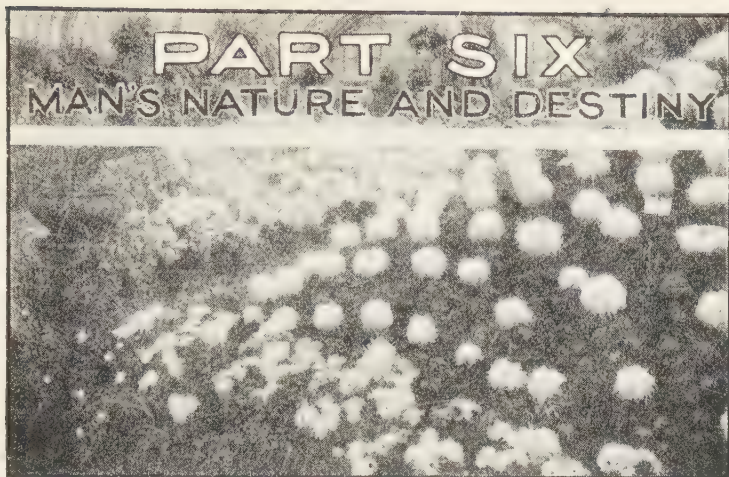
Shall we obey God in this matter of Sabbath-keeping, and observe the day He has commanded us to observe; or shall we disobey Him, and observe a day that He has never once commanded us to keep? Which will you choose to do?

Remember, in this connection, that according to James 2: 8-12, it is this very law containing the Sabbath commandment that will be the standard of the judgment when your case comes up in review before God. When we finally stand before the judgment bar of God, and the law is applied to our lives, what shall we say if we have deliberately rejected His Sabbath? Shall we look up into the face of God and tell Him that we had been under the impression that it did not make any difference whether we did as He told us to do or not? Shall we tell Him that, while the Sabbath question had been made very plain to us, yet we thought He would be just as well pleased if we kept Sunday, the day He never commanded, as He would if we kept the true Sabbath, which He had commanded? Shall we add that it was much more convenient to keep Sunday, as all our neighbors were doing it, and it meant a greater cross than we could think of bearing to observe the true Sabbath? Shall we say this to God? If you do, what do you think will be the result? Will God consider that you have obeyed Him or disobeyed Him?

As God pronounces upon the disobedient the just sentence of death for their violation of His righteous law, there will come to their minds His loving plea in a time long ago:

"O that thou hadst hearkened to My commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48: 18.

May the reader heed this plea now, before it is too late.



Eugene J. Hall

"All flesh is grass, and all the goodness thereof is as the flower of the field."

Absolute and Conditional Life

AMID the maze of theories upon the question of the nature and destiny of man, there are three views accepted by Christians that stand out above all others. In fact, it is not too much to say that all who accept the Bible as true can be divided into classes holding to one or the other of these three theories.

The first of these three views is probably held by a larger class of those who profess the religion of Christ than the other two. In this sense alone may it be called the orthodox view. It is this: that all men possess immortality, regardless of whether they are good or bad, possess it inherently, by nature; therefore when death comes their souls will be perpetuated in endless existence, the souls of the good in a condition of joy and bliss, the souls of the bad in a condition of misery and torment.

The second view is similar to the first in its premise that all men possess immortality. It differs in this: It teaches that the bad will, at some time more or less distant and in some way not fully understood, be restored to the divine favor, and will

share with the good a perpetual existence in a condition of joy and bliss. This view has come to be known as "universalism." Those, however, who accept it in a more or less modified form are vastly more numerous than the members of the Universalist organization.

Conditional Immortality

The third view is held by those who deny the premise of the first two classes, the natural immortality of the soul. Denying that immortality is the natural inheritance of all men from Adam, they hold that it is a free gift from God, but only to those who accept it through faith in Jesus Christ. Therefore only those who receive Jesus Christ will ever possess immortality. Further, those who do not get it from this source do not have it at all and never will have it. Not possessing immortality, they will ultimately perish forever. This view teaches that the good alone will live forever. It may properly be called the doctrine of conditional immortality.

One who has never studied the Bible could come to but one conclusion as to what it taught on the subject of human immortality from the instruction imparted to him by orthodox Christian teachers.

From the constant use of such terms as "immortal soul," "deathless soul," "never-dying soul," "deathless spirit," "eternal torment," "eternal suffering in conscious misery," "unending torment," "everlasting woe," and all the kindred words that he hears in constant use in Christian pulpits, and finds constantly before him in nearly all Christian literature and hymnology, he would be led to believe that the Book upon which these teachings are supposed to be based is filled with similar expressions.

What would be his amazement then to find that the word "immortal" is used but once in all the Bible and applied then, not to man or the soul of man, but to God!

God Is Immortal

The sole occurrence of the word "immortal" in the Bible is in 1 Tim. 1:17:

"Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory for ever and ever."

The words "soul" and "spirit" occur in the Bible approxi-

mately nine hundred and fifteen times. Never once is the term "immortal" connected with either one of them. The writers of the Bible had nine hundred and fifteen opportunities to inform us that the soul is immortal. They never did so.

The teaching of the verse just quoted will be accepted by all. No one will question the immortality of God. He is "eternal, immortal, invisible, the only wise God." These are the attributes of God. Man is never called immortal in the Bible. Indeed, the exact opposite is constantly affirmed of man throughout the Scriptures.

Essential Being Belongs to Jehovah

Instead of the Bible being "full of the teaching of the immortality of the soul," as adherents of that doctrine confidently assert, God has thought it of greater importance to set forth His own immortality. Wherever in the universe life is manifested, of whatever kind, He is the fountain of it. "In Him we live, and move, and have our being." Acts 17:28. Absolute and essential existence, and therefore absolute and essential immortality, is the attribute of God, and of God alone.

It is this, indeed, that He claims as His name — "I AM" — the self-existing one, "the first and the last," "the beginning and the ending," "which is, and which was, and which is to come, the Almighty." He is uncreated, self-existent, eternal, immortal. His existence had no beginning. Neither will it have any ending.

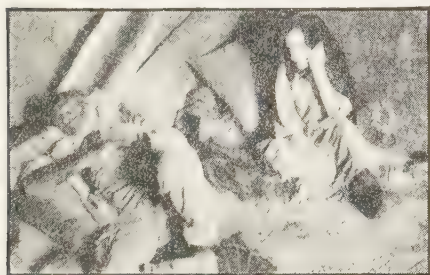
The most exalted angel is a creature. We are all creatures from the highest to the lowest. Our existence had a definite beginning. It will have, or it may have, a definite ending at any time when He who gave it sees fit to take it away. The power to take life away is implied in the power to give life. God has never made any independent, self-existing beings. God is immortal. We are not.

Man Is Transitory

Is weak and puny man also able to say, "I, too, live forever"? The immortality and eternity of God is affirmed in every part of the Bible. The immortality of man is not mentioned nor even hinted at. Is the immortality of man so much more obvious than that of God that there is no need of mentioning it, while God's immortality must be constantly affirmed? Or is not this

constant assertion of the immortality of God, and the absence of all similar assertion of the immortality of man in the Bible, for the specific purpose of showing a contrast between God and man in respect to immortality? God has immortality in Himself. Man has none in himself, and his only hope of living forever is dependent, therefore, or conditional, upon union with God through Christ our Saviour, who has promised eternal life to all who believe on Him.

One of the chief objects of the Bible, indeed, seems to be to reveal to men that their life is brief, vapory, shadowy, transitory. It does this in the very plainest terms. Not only



International Newsreel

Famine sufferers in Russia. The life of man is at best transitory.

does the Bible not call man immortal, or ever-living, or eternal, but it emphatically declares him to be the opposite. He is said to be "mortal" in Job 4: 17; Rom. 6: 12; Rom. 8: 11; 1 Cor. 15: 53, 54; and 2 Cor. 4: 11. In James 4: 14, his life is said to be "even a vapor, that appeareth for a little

time, and then vanisheth away." His life is said to be a "wind" in Job 7: 7, and Ps. 78: 39 says that "they were but flesh; a wind that passeth away, and cometh not again." In Job such expressions as the following frequently occur:

"How oft is the candle of the wicked put out." "They are as stubble before the wind, and as chaff that the storm carrieth away." "The wicked is reserved to the day of destruction." "By the blast of God they perish, and by the breath of His nostrils are they consumed."

"The Wicked Shall Perish"

The Psalms are full of similar expressions:

"The wicked shall perish, and the enemies of the Lord shall be as the fat of lambs: they shall consume; into smoke shall they consume away." "As wax melteth before the fire, so let the wicked perish at the presence of God." "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."

The same teaching is in Proverbs and Ecclesiastes. And

in the writings of the prophets occur such expressions as these:

"The soul that sinneth, it shall die"; "the destruction of the transgressors and of the sinners shall be together, and they that forsake the Lord shall be consumed."

Finally there are the words of Malachi at the very close of the Old Testament:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

In the New Testament there is the same teaching that the life of man is transitory and perishable:

"Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay: but, except ye repent, ye shall all likewise *perish*." Luke 13: 2, 3. "For God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not *perish*, but have everlasting life." John 3: 16. "For as many as have sinned without law shall also *perish* without law." Rom. 2: 12. "If Christ be not raised, . . . then they also which are fallen asleep in Christ are *perished*." 1 Cor. 15: 17. "Whose end is *destruction*." Phil. 3: 19. "Who shall be punished with everlasting *destruction*." 2 Thess. 1: 9.

The Human Race Is Mortal

Other passages, many of them, might be quoted, but surely these are sufficient to show that the whole human race is mortal, and that unless they find a new life which they do not possess in themselves, they will all perish. Every variety and form of expression is used in these passages to put the truth beyond all possibility of question. The Bible says the wicked are to die, to perish, to pass away, to fade away, to wither, to be destroyed, consumed, utterly consumed root and branch, devoured, cut down, ground to powder, plucked up by the roots, broken to shivers, dashed in pieces, crushed, cut in sunder, put away like dross, cast away, to vanish away like smoke, like a dream, to perish like the brutes, to be ashes, to be as nothing, to be as though they had not been, to be no more, etc. If these expressions are not sufficient to prove the uniform teaching of the Bible that God alone is immortal and that man is mortal, then words cannot be put together in the English language that will prove it.



By Ewing Galloway, N. Y.

Even as the trees, man's life is mortal.

The Nature of Man

THE Scriptures never state that man possesses in himself, inherently, the attribute of immortality. On the contrary, the uniform teaching of the Bible is that man is mortal. It is not denied, however, that he is capable of immortality. The Bible clearly teaches that under certain conditions the gift of immortality may be conferred upon men.

Every passage of the Scriptures that contains the term "immortality" will be discussed in this chapter. Who has immortality, who does not have it, how those who do not have it may obtain it, upon what conditions it is given, and at what time it will be conferred if the conditions for obtaining it are met, will in this way be discovered. The whole relation of humanity to this attribute should be clearly established by such a study.

God Alone Has Immortality

The first text containing this word reads:

"I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, . . . that thou keep this commandment without spot, unrebukable, until the appearing of our Lord Jesus Christ: which in His times He shall show, who is the blessed and only Potentate, the King of kings, and the Lord of lords; *who only hath immortality*, dwelling in the light that no man can approach unto; whom no man hath seen, nor can see."

1 Tim. 6: 13-16.

The whole question as to whether mankind possesses immortality is here settled at once. There is no vagueness, no indefiniteness, about this plain, bold statement of fact that God "only hath immortality," nor is there anything left to the imagination of those who may believe the opposite. God alone in all the universe has immortality.

This passage establishes more than the truth that God has immortality. It also reveals who does not have it. If God "*only* hath immortality," it follows that mankind does not have it; for if men possessed it, this passage would not be true. If the theory of the natural immortality of all men is true, then the statement that God alone has immortality could never be truthfully made. Being made, and made by God himself, it is settled forever that the theory of the natural immortality of man is not true.

Is it then impossible for men ever to obtain this most precious gift? God has given to men many great and precious promises. Has He said anything upon which we can base a hope of having immortality conferred upon us at any time? Has He in some way made it possible to impart this attribute, which is peculiar to Himself alone, to others? Surely this is a question of vital importance.

Relation of Mankind to Immortality

The relation that men should sustain to this attribute of immortality is set forth by Paul:

"But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life." Rom. 2: 5-7.

That is, God will render eternal life to those who are seeking for immortality. The very fact that men are seeking for immortality is conclusive evidence that they do not possess it. This verse also declares that only those who seek for immortality by patient continuance in well-doing will secure this attribute. Those who "are contentious, and do not obey the truth" (verse 8), whatever else they may receive, cannot expect to receive immortality. This is given to those alone who patiently continue in "well-doing." This verse certainly teaches that immortality is conditional, conditioned upon the possession of a



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Man strives to conquer nature, but his mortality is ever present;
only a slight misstep and consciousness becomes extinct.

certain character, a certain experience, an experience in "well-doing," an experience and a character that are the result only of the life of Christ in the soul. Those who do not have this character or experience have no promise of ever receiving immortality.

The Source of Immortality

Where is immortality to be found if men seek it? From what source may it be obtained?

"But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel." 2 Tim. 1: 10.

Through Adam death passed upon all men. Through Christ it has been abolished. If Christ had never come to this world to die for sinners they would have died in their own sins. All had sinned, and the wages of sin is death. They were all under condemnation, all under the sentence of death. The human race would have perished if it had not been for the voluntary sacrifice of Christ. But "God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him *should not perish*, but have everlasting life." John 3: 16. The sentence of death, the wages of sin, was abolished by Christ. Those who believe in Him will not have this sentence executed upon them.

Belief in Christ not only abolishes the penalty for sin, it also secures to the believer the inestimable boon of immortality. This has been brought to light "through the gospel." Immortality, therefore, is in Christ and His gospel. It is possible for men to obtain it, but only "through the gospel." It follows from this that those who do not accept the gospel do not have, and never can have, immortality. The only way to secure this precious gift is "through the gospel." If men reject the gospel, whatever else they may get, they do not get immortality.

The possibility of obtaining immortality is not here denied. Just as confidently as those who accept the theory we are opposing, the inherent immortality of all men, so do we hope for immortality; and more earnestly than they, do we advocate the doctrine of immortality. It is upon the basis of our hope that we differ. They claim it as an inheritance from Adam; we, as a gift through Jesus Christ.

The term "immortality" is used the fourth and fifth times in the following passage:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

The time of putting on immortality will not be at death, but at the resurrection from the dead, at "the last trump." It is "this mortal" which at that time will put on immortality. Therefore, even if the gospel of Christ is accepted, immortality will not actually be bestowed until the time when the "dead shall be raised incorruptible." Until that time men will be "mortal." But at that time "we shall be changed" from "mortal" to "immortality," and from "corruptible" to "incorruption."

The term "immortality" is used in no other place in the Bible aside from these five verses which have been cited. While the words "soul" and "spirit" occur hundreds of times in the Scriptures, the word "immortality" is never coupled with either of them. In the only verses where the attribute of immortality is mentioned, the Scriptures never affirm the natural immortality of all men. They never affirm that the soul is immortal, that the spirit is immortal. They never teach that immortality is the birthright of all men.

On the contrary the Scriptures teach: first, that God alone possesses immortality; second, that men are, or should be, seekers for it; third, that if seeking for it, they can find it through the gospel in Christ; and fourth, that if they obtain it "through the gospel," it will not then be conferred upon them until "the last trump," or at the time of the resurrection from the dead.

The Creation of Man

Whether the consciousness of man will continue after death depends entirely upon what effect death may have upon those things which produce consciousness. If death destroys those things which result in consciousness, then consciousness itself is

destroyed by death. If death has no effect upon them and they continue their activities regardless of death, then consciousness continues in death.

What, then, produces consciousness? Is it the result of the organization of man's physical structure, which death dissolves? Or is it the result of the working of forces outside of himself, upon which death has no effect?

Spirit Returns to God

There is a passage of Scripture that is used more, perhaps, than all others to prove that the soul is immortal and the dead are conscious. This is the passage:

"Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12: 7.

It is assumed that this spirit which returns to God is conscious, and that, therefore, consciousness in death is proved by this text. This is altogether assumption.

This verse proves more than that the spirits of the righteous go at once to heaven at death, which is the doctrine it is commonly used to prove. It proves also that the spirits of all go to heaven regardless of their spiritual condition. It thus can be made the basis for the teaching of universal salvation. The whole chapter in which it occurs is speaking not of the righteous alone, but of all mankind, without any reference at all to their personal relation to God.

The chapter opens with the familiar exhortation to "remember now thy Creator in the days of thy youth." It proceeds to give reasons why this should be done by graphically describing the dissolution of the body preceding death and at death. All are admonished to remember their Creator before "the evil days come" and "the years draw nigh, when thou shalt say, I have no pleasure in them." It is then, at the dissolution produced by death, that it is said, "the dust shall return to the earth as it was: and the spirit shall return unto God who gave it." This is speaking of all men, not of the good alone. The spirits of all men go to God at death.

This passage points back to the time when man was made. Man at death returns to the same condition he was in before he was made alive, or before he was created. At death the dust shall return to the earth "*as it was.*" The spirit shall return to God

"*who gave it.*" Thus we are referred back to the time of creation in order that we may learn what the condition of man in death will be, for it will then be the same "as it was."

Regarding the creation of man we have this statement:

"And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." Gen. 2: 7.

The material the Creator used in forming man was the "dust of the ground." He breathed into that lifeless form "the breath of life." As a result, the man "became a living soul." It is not so complicated a matter as we may have been led to believe, but a very simple procedure; that is, for God.

The Bible declares that God created man in His own image and after His own likeness. There is no thought here that man was equal to his Maker in the attributes of His infinite nature — assuredly not in God's chief attribute, that of independent existence. In the very nature of things this is impossible. Man was not made omnipotent, omniscient, omnipresent, nor self-existing. There was conferred upon him the dignity of exercising a free will, the power of intelligent action, the authority to exercise dominion in that earthly sphere in which he was placed, and the faculty of knowing, loving, and obeying his Creator. Just as he was dependent on God for his original endowments, so was he also dependent on God for a continuance of his life and all that he possessed.

The Verse Analyzed

An analysis of the passage containing the inspired account of the creation of man will reveal a number of very significant things.

Let the verse be read again. Notice that the materials chosen by God of which to make man were not in any way superior to the materials of which He had previously made other earthly creatures and things. These also were made "of the dust." (Eccl. 3: 19, 20.)

It appears from this passage also that the first man was fully created and completed, so far as his physical form was concerned, before he began to live. "God *formed* man of the dust of the ground."

After he was completely formed, there lacked nothing of making him a living man, or "living soul," but "the breath of

life." When this was breathed into him by his Maker, the man "became a living soul."

This "breath of life" is that which man breathes in common with all other living things. (Eccl. 3: 19.) It is represented as having been given to the beasts as well as to man, and therefore the beasts are also said to be "living souls." (Gen. 1: 30, margin; Rev. 16: 3; Gen. 7: 22.) In Dr. Lange's Commentary, under 1 Cor. 15: 45, these remarks are made:

"The expression 'living soul,' as used in Genesis, is often taken to indicate an order of being superior to the brute, and is the text of many an argument to prove the immortality of the soul. The incorrectness of this assumption will be readily seen by referring to Gen. 1: 20, 21, 24, and elsewhere, in which passages the words translated 'living soul' are applied also to the entire lower creation. They are used indifferently of man and beast to express animal life in general; and it is in this very light the apostle uses them as the very course of his argument shows. Adam is spoken of as a living soul, not to prove his immortality, but rather his mortality."

There is no record in this verse that God thrust a living soul into this lifeless body. Nor is it said that He created a living soul within the body as something apart from it. It is said only that as a result of the breathing into his nostrils of the breath of life, the man, the whole man, became a living soul. The sense in which this term "soul" has come to be used, as a spiritual essence that can live apart from the body, is not known or taught in the Bible.

Witnessing the Creation

In imagination let us now take our stand back in the garden of Eden and witness the creation of this first man. God speaks, and of "the dust of the ground" a form is made and lies before Him. It is the form of a man. It is perfect in its symmetry and complete in all its parts. All its organs are there. But it is lifeless. Its brain is ready to think, but it is not acting. Its heart is ready to beat, but it is not beating. Its blood is ready to flow, but it is not flowing. There is no intelligence, no thought, no knowledge, no wisdom, no memory, no consciousness. This is so because there is no life. In a short time this lifeless body will become "a *living* soul." Now it is a lifeless soul.

No one contends that there was any consciousness in this body as it lay there without life. It is not believed by any that consciousness was produced from "the dust of the ground."



Doston Photo News

Though pomp may surround the biers of the rich, the noble, and the mighty, the great and the small are alike in the silence of death.

(190)

Into the nostrils of this lifeless form the Creator breathes the vital "breath of life." Immediately the man is a *living* soul. The brain leaps into instant action. The heart begins to beat. The blood flows through the veins. There is intelligence, power of thought, knowledge, consciousness. And these things all exist because the body now has *life*.

The Origin of Consciousness

Consciousness has been produced. How did it come? It did not reside in the body, "the dust of the ground." Was it present, then, in the "breath of life"? No, for then it would have been present before the breath of life ever came into the body, and that would teach the pre-existence of the soul as well as its immortality. Surely no one will maintain that consciousness exists in the breath that we breathe, for then our consciousness would be in our "nostrils" into which God breathed the "breath of life."

If the consciousness was not in "the dust of the ground," the body, nor in the "breath of life," where, then, did the consciousness come from?

It is at once obvious to all that the consciousness was produced as a result of the union of the "breath of life" with "the dust of the ground," or body. There was no consciousness either in the body or in the breath before these two were united; but when the breath of life was breathed into the body, that union created a consciousness.

Consciousness, therefore, depends solely and altogether upon the union of the breath with the body. When that union does not exist, whatever may remain, it is certain that consciousness does not remain.

Death Results in Unconsciousness

Now let this process be reversed. The man approaches the time described in the last chapter of Ecclesiastes, when this "breath of life" is to be withdrawn, and the elements of his body are to be dissolved into dust. His last breath leaves the body; his heart ceases to beat; the brain ceases to act; his blood stops flowing; his power of thought is gone; there is no intelligence, no knowledge.

What, now, has become of his consciousness? It, too, is gone.

All the processes of sensitive, conscious life are at an end. The organism itself immediately begins to fall into ruin, and the body to dissolve into the dust from which it came. "Then shall the dust return to the earth as it was."

As the consciousness depends upon the breath being united with the body, it follows that when this vital union is broken up and the breath is separated from the body, the consciousness is destroyed. Therefore there is, there can be, no consciousness in death.

The "spirit" that returns to God, therefore, is but the breath that God "gave." The constituent elements of the man are broken up, the dust returning whence it came, the breath also returning to Him "who gave it."

There is no consciousness in this "spirit," or "breath of life," which returns to God. The consciousness was destroyed when the breath separated from the body. This verse, therefore, does not teach human consciousness in death.

Scriptural Teaching

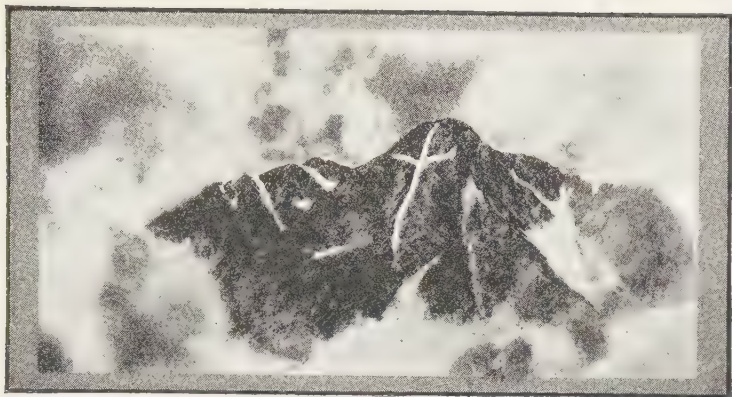
What has been said here is not at all merely a personal theory. It is the plain teaching of the Bible.

"Thou sendest forth Thy spirit [Hebrew, *ruach* -- breath], they are created." "Thou takest away their breath [the same word, *ruach*], they die, and return to their dust." Ps. 104: 30, 29.

"His breath [*ruach*] goeth forth, he returneth to his earth; in that very day *his thoughts perish*." Ps. 146: 4. That is, his consciousness is gone.

"For that which befalleth the sons of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other; yea, they have all one breath [*ruach*]; so that [in this respect] a man hath no pre-eminence above a beast." Eccl. 3: 19.

How clear it is that our dependence for life is in God alone! Our dependence must be placed in Him, not only for the "life everlasting," but momentarily, that the breath we now breathe may be placed back in our bodies. The whole tendency of the teaching that man has life in himself, the natural immortality of the soul, is to lead men away from the great Source of life, and cause them to place their dependence in themselves; while the tendency of the teaching of the Bible is to cause men to place their trust in Him "in whose hand is the life of every living thing, and the breath of all mankind."



Keystone View Co.

Mount of the Holy Cross, Rocky Mountains. Death is a sleep.

Where Are the Dead?

THERE is no need why the condition of those who are dead should be a mystery. The Bible speaks clearly regarding death and the state of those who have passed into its embrace. It reveals that death is not a modification of life, not a continuation of life in changed conditions, not a release into a fuller life, not life in misery, not life in happiness. Death is not life at all. To die is not to live. To die is to stop living.

Death does not mean to go to heaven, hell, purgatory, or anywhere. Death means an end of life. The soul does not live. The spirit does not live. There is no intelligence, no consciousness, no memory. All that composed the man is gone.

Nothing that is here said is to be construed as meaning that there will be no future life. There will be a future life. This future life, however, is not a continuation of the life that now is. It is entirely a new life, another life. And it begins, not at the time of death, but at the time of the resurrection from the dead.

God alone is immortal. Man is mortal and finite. Notwithstanding all the Scripture teaching brought forth in support of this position, however, some persist in placing a figurative, mystical sense on the plain terms of the Bible that deal with this subject, and thus change the meaning of these terms until they teach exactly the opposite of what they say. In this

way death, in the minds of multitudes of people, has come to mean life.

Bible Answers the Question of the Ages

Thus while the doctrine of the natural immortality of the soul originated with him who was a liar "from the beginning," when Satan told our first parents, "Ye shall not surely die," in the very face of the most positive declarations of Jehovah to the contrary, it is still being maintained and perpetuated by the scholarship of the church and the literature and philosophy of the world, which are giving another and a contrary meaning to the words of the Bible.

Blinded by this first satanic delusion, theologians still gravely assure us that the human soul is immortal and can never die; that it is indestructible and can therefore never be destroyed; that its destiny is to live forever and therefore it will always exist. They assure us that all passages of the Bible that seem to teach that it will die, that it will be destroyed, that it will not live forever, cannot possibly mean any such thing.

No, the time is fully here when this stupendous delusion, "Ye shall not surely die," should be confronted with the straight testimony of the "Oracles of God," and driven from the Christian church. It is also high time that the believers in the Word should cease trifling with its plainest utterances and should manifest a willingness to acknowledge Him "who only hath immortality," as the source of immortality to dying humanity.

So taking our stand again on the immutable rock of God's word, we turn away from all the wisdom of men and inquire of Him whose "word is truth" concerning the condition of man in death.

"Man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14: 10.

This is the question of the ages, and its answer is fully given in the Bible.

It has already been shown that consciousness depends on the union of the breath of life with the body, and therefore when these two are separated at death, unconsciousness must result. From this it follows that in death man is unconscious. Indeed we have the explicit testimony of the Scriptures to this truth in the statement that follows:

"Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146: 3, 4.

There is no intelligence, no consciousness in death. The ability to think has then come to an end.

Notwithstanding the fact that we have been told that when we die we will spend our time in praising the Lord, the Scripture says:

"In death there is no remembrance of Thee: in the grave who shall give Thee thanks?" Ps. 6: 5.

And,

"The dead praise not the Lord, neither any that go down into silence." Ps. 115: 17.

That death is a condition of absolute cessation of consciousness is taught by the "wise man":

"The living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9: 5, 6.

This surely is sufficient to settle this whole question for every soul who is willing to take the plain words of the Bible rather than the theories of men. No words could have been chosen by the inspired writer to make the truth of man's unconsciousness in death any plainer than those which are here used.

False Claims of Spiritualism

How impossible it would be for any of God's people ever to be deluded by the lying claims of Spiritualism if these plain statements of truth were believed! How impossible for any to be deceived by so-called spirits of the dead if the great truth of man's unconsciousness in death, as plainly stated in this passage, were confidently accepted!

Nothing is known by the dead of the passing of the years or of the condition and circumstances of loved ones on this earth.

"His [the dead man's] sons come to honor, and he knoweth it not; and they are brought low, but he perceiveth it not of them." Job 14: 21.

In the Bible death is given a name that stands for unconsciousness. It is called a "sleep."

"Consider and hear me, O Lord my God: lighten mine eyes, lest I sleep the sleep of death." Ps. 13: 3.

Christ agrees with David that death is a sleep in the following passage:

"These things said He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep. Then said His disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spoke of his death; but they thought that He had spoken of taking of rest in sleep. Then said Jesus unto them plainly, Lazarus is dead." John 11: 11-14.

Paul agrees with both David and Christ that death is a sleep.

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope." 1 Thess. 4: 13.

Daniel agrees with David, Christ, and Paul that death is a sleep. He speaks of the dead as follows:

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." Dan. 12: 2.

At death, then, one lies down to sleep; at the resurrection he is awakened. Between death and the resurrection there is an unconscious sleep.

David, the man after God's own heart, instead of being at the present moment in heaven, as the theory of the immortality of the soul would teach, is in his grave sleeping. This is clearly stated by Paul in a sermon at Antioch in Pisidia as recorded by Luke in the Acts:

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers [in the grave], and saw corruption." Acts 13: 36.

The Dead in Their Graves

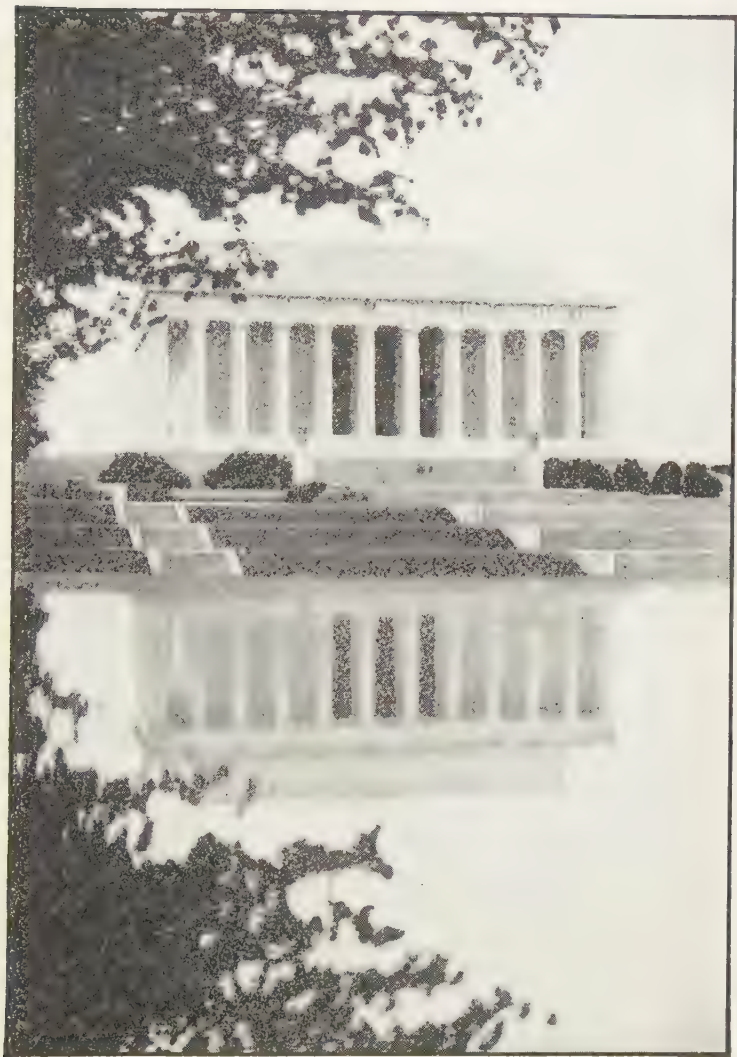
Peter declares implicitly that David has not gone to heaven. In his sermon on the day of Pentecost, he said:

"For David is not ascended into the heavens: but he saith himself, The Lord said unto my Lord, Sit Thou on My right hand." Acts 2: 34.

And he also declares where David now is:

"Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulcher is with us unto this day." Verse 29.

Again in the book of Job this question of death is discussed,



Herbert Photos, Inc.

Lincoln Memorial, Washington, D. C. An imposing monument to the dead Emancipator.

and the conclusions there set forth are worthy of our study. Job declares:

"There is hope of a tree, if it be cut down, that it will sprout again, and that the tender branch thereof will not cease. Though the root thereof wax old in the earth, and the stock thereof die in the ground; yet through the scent of water it will bud, and bring forth boughs like a plant."

He contrasts man with the tree:

"But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?"

He answers his own question by saying:

"As the waters fail from the sea, and the flood decayeth and drieth up; so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep."

Until the day of the resurrection, the day when the heavens shall depart as a scroll (Rev. 6: 14), those who are dead will continue in unconscious sleep. Job then exclaims:

"O that Thou wouldst hide me in the grave, that thou wouldst keep me secret, until Thy wrath be past, that Thou wouldst appoint me a set time, and remember me!"

Notice the expressions here, "hide me in the grave," "keep me secret." They are descriptive of death.

Having answered this question Job now propounds another:

"If a man die, shall he live again?"

Again he makes answer:

"All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." Job 14: 7-15.

Attention is directed to the expression, "All the days of my appointed time will I wait." In what place he would wait we are told in another verse:

"If I wait, the grave is mine house: I have made my bed in the darkness." Job. 17: 13.

Awakened at the Resurrection

This change for which Job waits in the grave is that spoken of by Paul:

"Behold, I show you a mystery; We shall not all sleep, but we shall all be *changed*, in a moment, in the twinkling of an eye, *at the last trump*: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have

put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15: 51-54.

The change for which Job still waits is that from "corruption" to "incorruption." While he waits for this change "the grave" is his house. This change will not be accomplished at death, as many are teaching, but "at the last trump," when "the dead shall be raised incorruptible."

This same blessed awakening from the tomb is spoken of by Paul:

"But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope."

Then Paul shows that they are not in heaven, but in their graves awaiting the resurrection:

"For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent [precede, Revised Version] them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 13-17.

The Resurrection the Hope of the Church

This was the time to which Paul was looking for his own reward, and not to death. He declares:

"Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge, shall give me [not at death, but] at that day [the day of judgment]: and not to me only, but unto all them also that love His appearing."

Death is an enemy of the human race, not a friend. "The last enemy that shall be destroyed is death." Let us fix our eyes and center our hopes on that great hope of the church, the resurrection from the dead, as the fulfillment of all our joys, and the entrance into that "life everlasting" that the gospel holds out to every repentant sinner.



International Newsreel

Rejection of the unfit. Driving undesirables from a community by means of a fire hose.

The Punishment of the Wicked

THE belief in the natural immortality of the soul, which has been shown to have no Scriptural authority, has led to the acceptance of many hurtful errors.

Accepting as an established truth the devil's first falsehood that all men are immortal, and reasoning from this as a premise that the souls of all who have died are now conscious either in a condition of bliss or torment, many have concluded that it may be possible to establish some system of communication between the souls of those who have died and the living. Coming into contact with the phenomena of Spiritualism, the professed communication of the spirits of the dead with the living, they have been swept away from their moorings into this terrible, last-day delusion of the father of lies. Spiritualism is one of the fruits of the doctrine of the natural immortality of the soul.

The belief of our Catholic friends in purgatory rests upon this same foundation, the conscious state of the dead. If the falsehood of Satan were not believed in the place of the truth of the Bible, no one would ever accept the teaching of purgatory, and therefore could never be deceived into paying money in order that the souls of his loved ones might be prayed out of purgatory.

The errors of Universalism and Restorationism may also be charged to this false doctrine of the immortality of the soul.

They have come into existence because of reaction against the terrible belief in eternal torment, which is a necessary result of believing in natural immortality.

Fosters Infidelity

This doctrine has greatly hindered the progress of the gospel by fostering infidelity and skepticism. Such a doctrine as eternal misery and torment drives men away from the gospel instead of winning them to it.

It follows as a necessary corollary to the doctrine of natural immortality that sin, having once gained a foothold in this earth, can never be expelled or exterminated, and those who refuse to accept the gospel of Christ, but continue in sin, being immortal, must ever continue in sin and misery and torment, God himself being unable to blot them out because of their immortality.

Thus has been born the baneful error of everlasting torment, the teaching that the fires of the last day, which are intended to purge this earth of sin and sinners forever, will rather perpetuate sin and sinners forever. Having once been started to feed upon immortal souls and finding them indestructible, these fires must rage on forever, not to devour and consume, but only to torment, the miserable victims upon whom they are ceaselessly preying. Therefore so long as the righteous live in heaven, this theory teaches that the wicked will be tormented in hell. Throughout all the future ages, holiness and sin, happiness and misery, praises and curses, and life and death will run parallel with each other.

But when intelligent, thinking men stop to consider all that is involved in the fact of suffering that is absolutely endless; what it must mean for creatures just like themselves to writhe and toss in billows of flame without dying forever and ever or without the least possible hope of relief; that countless millions have already sunk into this place of torment and are being followed by great multitudes every day; and when they take in the thought that this means not only the vast host of sinners whom they have not known, but their own children and loved ones and friends who go out of this life without giving any indication of having accepted the gospel; they are so appalled at the necessary conclusions that their creed and their logic



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"A certain fearful looking for of judgment" causes men to make frightful efforts to appease God's wrath, as does this Persian who loads his flesh with daggers. But Christ is our only Advocate.

force upon them, that their faith cannot endure the terrific strain put upon it, but gives way to infidelity, or at least to Universalism or Restorationism.

To many, religion is merely a fire escape. They have been scared into accepting it by hearing descriptions of a place that burns eternally, and into which they are told they will be cast at death if they do not get religion and join the church. A terrible lake of fire is painted in which the lost will suffer the most excruciating tortures, which will be eternal in their duration, where imps of Satan will torment them in every way known to the ingenuity of devils.

There is no such place except in worn-out systems of theology. The place itself does not exist.

By this statement it is not intended to convey the idea that there will be no punishment for sin, or that all men will be saved. What is meant is that the perfervid descriptions of a place of torment that are a part of popular theology were born only in imaginations influenced by a false belief, and have no place in fact or in the teachings of the Bible.

Retribution Is Still Future

There is no place of torment now, nor will there be until the end of the world. Men do not go to hell when they die. Dead men who have been wicked during their lives are not in hell now, but in their graves, at rest, perfectly unconscious.

If the doctrine that teaches that at death a wicked man will go to a place of torment is true, there would be no need of a resurrection from the dead in order that men might receive their reward or their punishment. Why need they be raised from the dead to receive a punishment that they are already receiving in death?

If this doctrine of punishment in hell at death is true, there would be no need of a future judgment, which the Bible teaches will take place at the second coming of Christ. If men are already receiving all their torment in hell, what need would there be of judging them? Shall they be brought forth from hell to see if a mistake has been made in their cases, and whether they, after all, should have been sent to heaven instead of hell?

The great Biblical doctrines of the resurrection and the future judgment must be given up if this anti-Scriptural doctrine

of rewards and punishment at death is retained. They cannot both be believed at the same time.

Jesus and His Love

For nineteen centuries the story of Jesus and His love and His sufferings for men has been told with tears. Multitudes have heard it and wept. Hardened hearts have been broken by it, and souls have grown sick of sin because of its love and pathos. Can it be possible that the same God whose love was so great for men that He sent His only-begotten Son into the world to save them, has, during these same nineteen hundred years, compelled innumerable hosts of immortal souls to remain in the most awful torment that could be suggested by His wisdom or inflicted by His power?

No, the Bible does not teach that there is a place of torment in which the wicked are suffering now. The Bible does teach a future state of rewards and punishments beyond this world, on the other side of death. This punishment takes place, not while men are dead, but after they are raised from the dead. Its torment will not be eternal, but will continue only long enough to inflict upon men that just punishment which is their due according to the deeds committed in this life.

Nothing in addition to the plain teaching of the Scriptures is needed to show the truth of this. Turning to this, our sole teacher, we will permit it to speak for itself.

Solomon saw clearly the need of a future judgment when he said:

"I said in mine heart, God shall judge the righteous and the wicked: for there is a time there for every purpose and every work." Eccl. 3: 17.

Beyond all doubt, therefore, the Scriptures teach a future judgment.

This judgment is not at death nor in death. This will be evident from that fact that God holds men responsible, not only for the commission of their deeds, but also for the consequences resulting from their deeds. Jeremiah declares that God's eyes "are open upon all the ways of the sons of men: to give every man according to his ways, and according to the fruit of his doings." Jer. 32: 19.

It is obvious that while the ways of a man may be manifest at his death the "fruit of his doings" will not be manifest

until the very end of time. The streams of poison that had their sources in infidel pens may continue to flow through all time. The Christian fortitude of the martyrs, and the faithful self-sacrificing zeal and earnestness of true Christians, may be a fountain of perpetual blessing to the world until the close of probation. The final reward or punishment must be delayed until the ultimate results of every good and evil action can be



Eugene J. Hall

Paul preaching of judgment to come.

surveyed at a glance and the fruit of a man's doings rightly estimated. It is beyond the domain of death that the Scriptures fix the judgment.

"It is appointed unto men once to die, but after this the judgment."
 Heb. 9: 27.

Judgment Reserved

Job fixes the future judgment after death, not in death. Seeing that such a judgment was required by the inequalities of life, he said:

"One dieth in his full strength, being wholly at ease and quiet. His breasts are full of milk, and his bones are moistened with marrow. And another dieth in the bitterness of his soul, and never eateth with pleasure.

They shall lie down alike in the dust, and the worms shall cover them. Behold, I know your thoughts, and the devices which ye wrongfully imagine against me. For ye say, Where is the house of the prince? and where are the dwelling places of the wicked? have ye not asked them that go by the way? and do ye not know their tokens, that the wicked is reserved to the day of destruction? they shall be brought forth to the day of wrath." Job 21:23-30.

This same truth that the wicked are not now being punished in hell, but are being reserved in their graves to the day of judgment, is taught by Peter:

"For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly; . . . the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Pet. 2:4-9.

Peter's argument is clear. God, in times past, has wrought great deliverances and great judgments. Therefore He is a judge of man. These past acts of God are but types of future deliverances and punishments. God will deliver the "godly" and "reserve the unjust unto the day of judgment."

One of the most ancient prophecies recorded in the Bible fixes the judgment at the coming of Christ:

"And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Jesus clearly fixed the time of future judgment when He said:

"For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of man shall come in the glory of His Father with His angels, and then He shall reward every man according to his works." Matt. 16:26, 27.

Every man is to be rewarded "when the Son of man shall come in the glory of His Father." All are comprehended in that expression "every man," both righteous and wicked, living and dead. The future state of rewards and punishments will begin at the second appearing of the Lord.

On another occasion Jesus repeated His statement about the time of the judgment:

"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12:48.

Every person, wicked or good, those who receive the word of God, and those who reject it, will be called to meet God. The judgment that is pronounced on the rejectors of the word is not in this life, nor in death. It will be "in the last day."

A passage that proves conclusively that there is no punishment for the wicked while they are dead is found in Luke 13:25-30:

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know ye not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last."

Here are persons who have been dead for ages, in whose streets Jesus taught, who ate and drank in His presence. They are lost, but they have known nothing about it, and do not discover it until the day of judgment. So far from having been punished at death, or during death, they do not even know their doom when they enter into the judgment. How, then, could they have been in hell for nineteen hundred years and then when judged never know they were lost? This passage of Scripture would be utterly impossible if the dead were being punished now.

It will not be long before "the Master of the house is risen up, and hath shut to the door." At that time not only those who heard Jesus preach, but we also who have had the privilege of reading and hearing His word, will find our destinies decided. Every soul must appear before that judgment seat. There will be no place to hide. You cannot bribe God. Acquittal cannot be bought for money. Our sins cannot be concealed by

any special and skillful pleader. Exceptions to the verdict cannot be taken. No appeal to a higher court can be made, for there is none. Our doom cannot be prevented by an injunction. The judge will not be blinded by excuses. A lie cannot avail. Perjury will not stand.

Are you ready for that day? Has Christ covered your sins with His own life? Are you safe? Have you been obedient to the commandments of God? Have you repented of all your sins? There is time now, but there will be no time then. Now, while mercy still lingers — while the door is still open, and the Master of the house has not yet risen up to shut it — make your peace with God, that it may be well with you in that day.



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The Valley of Gehenna, near Jerusalem, type of the place of destruction for the wicked.

The Wages of Sin

OUR blood curdles when we hear the tales of savage cruelty which come to us from war-swept countries. What must we think then of that terrible, untrue, and horrible interpretation of the Bible which represents the God of mercy, who sent Jesus into the world to die for sinners, as a Being who is even now preserving myriads of souls in the flames of an eternal hell of fire and brimstone, while He refuses to see their agonies or hear their cries, and cares nothing but to see that their tortures are continued to all eternity?

Such a theory is utterly untrue. There is no place where the souls of the unrighteous go at death in which they will be tormented. This is merely a fiction adopted from heathenism. It has no foundation at all in the teachings of the Bible.

By this is not meant, however, that there never will be any punishment for sin. No one can read the Bible without being impressed with its teachings that there will be a future retribution for sin and iniquity. That punishment is not at death, however. It is to take place in the future, and will be temporary in its duration, each person being punished according to his works which he has done while in this life.

We have already seen that man goes neither to heaven nor



hell at death, but into the grave, there to await the day of resurrection. In harmony with this are the words of Peter:

"The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9.

Notice these expressions—"reserve," "the day of judgment," "to be punished." Instead of being punished now the "unjust" are "reserved," that is, kept until "the day of judgment," at which time they will be "punished." Hence the punishment of the wicked will not take place until the day of judgment.

The instrument that will be used by God to punish the wicked will be fire. This fire is employed not for the purpose of torture, but for the purpose of destruction. The fire will completely destroy the wicked from the earth. They will never recover from this destruction. This fire will not perpetuate their lives, but will bring them to an end.

That the Lord will destroy the wicked by fire will be seen by reading Matt. 13:40-42:

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of the world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth."

Another verse bearing on the same point will be found in Matt. 25:41:

"Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels."

From these verses it is plain that the punishment for sin will be by fire. This fire will take place, not at death, but "in the end of this world." Human beings were never intended to be cast into this fire, for it was prepared for the devil and his angels. Therefore those of this earth who are cast into this fire will suffer this fate only because they choose to ally themselves with the devil. The blood of Christ will so cleanse men from sin that the fires that destroy Satan will not fasten themselves upon the human beings for whom Christ died. But those who willfully cling to their sins must share the punishment of the one in whose rebellion against God they have joined.

Punished on this Earth

This punishment and this fire will be on this earth. God has no special place of punishment that He will keep in perpetual

operation to torture the wicked. They will be punished where they sinned, on the earth. Two verses from Scripture will be sufficient to show this.

"And they [the wicked] went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." Rev. 20: 9.

"Behold, the righteous shall be recompensed in the earth: much more the wicked and the sinners." Prov. 11: 31.

At the End of the Millennium

This time when this final destruction of the wicked will take place is at the end of the thousand years, or the millennium. The millennium will begin with the second coming of Christ. At this time all the righteous, both living and raised, will be caught up to meet Christ in the air, and will be taken to heaven with Him, there to live with Christ during the thousand years. (1 Thess. 4: 15-17; Rev. 20: 4.) All the wicked who are alive at that time will be put to death by the brightness of the glory of Christ. (2 Thess. 2: 8-10.) They will remain unburied on the face of the earth. (Jer. 25: 31-33.) At the end of the thousand years of the millennium all the wicked dead will be raised to life again. (Rev. 20: 5.) It is at that time that they will endeavor to capture the holy city, the New Jerusalem. Fire will come down from heaven and devour them. (Rev. 20: 5-9.)

The effect of this fire upon the wicked will be seen from Mal. 4: 1:

"For, behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."

When a thing is burned up, there is nothing left of it but ashes; and so of the wicked it is said:

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts." Mal. 4: 3.

The wicked are not perpetuated in this fire in which they meet their fate, but entirely consumed. This does not have reference to the body alone, as is insisted by some who earnestly cling to their favorite doctrine of eternal torment. In Ezek. 18: 4, 20, we read:

"The *soul* that sinneth, it shall die."

It is for this reason — the complete destruction of the sinner — that the Bible uses such terms as “eternal,” “everlasting,” and “forever and ever,” in connection with the fate of the wicked. What these expressions are designed to show is that the overthrow of the wicked is a complete overthrow. There will be no recovery from their fate. It is eternal. Their torment is not eternal, but their destruction is eternal. In all God’s universe there will be left no sin nor one who commits sin. He “will make an utter end of the place thereof.” Nahum 1:8. God protests against those who “imagine” that He will allow His creation to be marred forever with the effects of rebellion:

“What do ye imagine against the Lord? He will make an utter end: affliction shall not rise up the second time.” Nahum 1:9.

Everlasting Punishment

Bearing out this thought of a complete destruction of the wicked, the Bible declares:

“Who shall be punished with *everlasting destruction* from the presence of the Lord, and from the glory of His power.” 2 Thess. 1:9. “And these shall go away into *everlasting punishment*.” Matt. 25:46.

The “destruction” of the wicked will be “everlasting”; the “punishment” of the wicked will be “everlasting.” There will never be any recovery from it. There is nothing in either verse concerning eternal torment. It is not the torment that is said to be “everlasting,” it is the “destruction” and the “punishment.” Nor does it say “everlasting punishing,” but “everlasting punishment.” There is no dispute at all concerning the length of the punishment of the wicked. The only question is as to what the punishment consists of. If the punishment of sin is torment, there is no question but what the torment will be eternal. If, however, the punishment for sin is death, then the death is “everlasting.” And no one will dispute the fact that the Bible teaches that “the wages of sin is *death*” (Rom. 6:23), and not *eternal life* in misery.

Everlasting Fire

It will be urged by some, however, that the Bible not only speaks of “everlasting destruction,” and “everlasting punishment,” but also of “everlasting fire.” (Matt. 25:41.) And it will be asked why, if the torment is not continued, there should be need of everlasting fire.

Let the reader turn to the seventh verse of Jude, and there note that Sodom and Gomorrah suffered "the vengeance of eternal fire." Inasmuch as Sodom and Gomorrah are not now burning, notwithstanding the fact that they were destroyed by eternal fire, it is evident that eternal fire is not necessarily fire that perpetuates what it burns, and that never ceases to burn. From 2 Peter 2: 6, it is evident that eternal fire completely consumes that which it attacks. The language is:

"And turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them ensamples unto those that after should live ungodly."

That it takes but a very short time for eternal fire to bring that which it attacks to ashes will be plain from Lam. 4: 6, where it is said that Sodom was "overthrown as in a moment."

From these verses it will be seen that the effect of everlasting fire is not to perpetuate the existence of that upon which it feeds, but to consume it, to bring it to ashes, and it may accomplish this "as in a moment."

Again it will be urged that Mark, in speaking of the fire that will punish the wicked, says that it "never shall be quenched." (Mark 9: 43-46.) But a fire that shall never be quenched is not a fire that will never go out. It is a fire that cannot be *put* out. Jerusalem was burned with a fire that could not be quenched. (Jer. 17: 19-27; 2 Chron. 36: 19-21.) It is not burning yet. By this unquenchable fire the city was brought to destruction and ashes, just as the fires of the last day will bring the wicked to destruction and ashes. The fire that is to destroy the wicked must of necessity be unquenchable, for if it were not, the wicked would put it out.



Herbert Photos, Inc.

Some beauty spots of earth are foretastes of the earth made new.

The Reward of the Righteous

THERE are numerous promises of a glorious inheritance for the saints of the Lord on the other side of death. What that inheritance is and where it is the Scriptures make plain. David writes that "the heaven, even the heavens, are the Lord's: but the earth hath He given to the children of men." Ps. 115: 16. Isaiah declares that God formed the earth "not in vain, He formed it to be inhabited." Isa. 45: 18.

It is inconceivable that God created the earth to be inhabited under its present conditions or by its present inhabitants. His purpose involved its being inhabited by a race of pure, holy, and righteous beings. He planned for just such a race when He placed our first parents here in the garden of Eden. This plan has been delayed awhile by the entrance of sin, but God will yet have His way.

Earth to Be Restored

This earth was given to the human race at the time of its creation. Mankind lost the possession of the earth by sin. It will be restored to the people of God through the gospel of Christ.

This first specific promise of a future inheritance recorded in the Bible is that given to Abraham:

"Lift up now thine eyes and look from the place where thou art northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever." Gen. 13: 14, 15.

This promise was repeated to Isaac, the son of Abraham, in Gen. 26: 1-4, and to Jacob, the son of Isaac, in Gen. 28:12-15.

The Earth Promised to Abraham

All that is included in this promise in respect to territory is not apparent on the surface. But Paul says concerning it: "For the promise, that he should be heir of *the world*, was not to Abraham, or to his seed, through the law, but through the righteousness of faith." Rom. 4: 13. It is evident from this that God made to Abraham and his descendants a promise that they should inherit the *whole earth* forever.

This promise has not been fulfilled. Abraham, Isaac, and Jacob passed away. It is not yet carried out, though it was made thousands of years ago by One whose word never fails. Paul, in speaking of the men to whom the promises were made, Abraham, Isaac, and Jacob, and their descendants, declares in Heb. 11: 13, that "these all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

The Resurrection a Part of the Promise

Inasmuch, therefore, as God promised the earth to these ancient worthies, and they died without having had the promise fulfilled to them, and as God's promises do not fail, it is evident that there must be involved in that promise the resurrection from the dead.

To this thought agree the words of Ezekiel:

"Thus saith the Lord God; Behold, O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." Ezek. 37: 12-14.

God will bring His people into their own land. This He will do by bringing them up from their graves. At that time it will

be seen by all that not only has He *spoken* it, but He has also *performed* it.

All Christians should be intensely interested in the promise to Abraham, for Paul, in Gal. 3: 7, declares that "they which are of faith, the same are the children of Abraham." In Gal. 3: 29, he says: "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

The only promise, then, that Christians have of a future inheritance is this ancient promise made to Abraham. The promise of God, then, to all Christians is not that they shall inherit or spend eternity in heaven, but that through Christ they become joint heirs with Him and with Abraham in the earth in its regenerated condition.

Additional Promises

To this agree the promises found in Isa. 65: 17:

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind."

And in 2 Peter 3: 13:

"Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness."

And in Rev. 21: 1:

"And I saw a new heaven and a new earth."

And in Ps. 37: 11:

"But the meek shall inherit the earth; and shall delight themselves in the abundance of peace."

At that time also will be fulfilled the promise of Micah 4: 8:

"And thou, O tower of the flock, the stronghold of the daughter of Zion [the church], unto thee shall it come, even the first dominion [the earth as it came from the hand of God]; the kingdom shall come to the daughter of Jerusalem."

From the fearful ordeal of fire through which the earth will pass when the wicked and all sin are burned out of it, it will emerge fully cleansed from every stain of sin. The Holy City will then become the capital of the regenerated earth, and the whole earth will become again like the garden of Eden. As "the wilderness and the solitary place shall blossom as the rose," the earth becomes what it was first intended to be, the eternal home of the people of God.

The righteous will go forth from the Holy City, and "they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them." Isa. 65: 21. The whole earth will be populated with the redeemed of the Lord. There will be no fear of fire or earthquake. All will be peace and contentment, and unspeakable happiness will fill every heart. Every Sabbath day the people of the new earth will gather at Jerusalem to engage in worship of the King of kings. (Isa. 66: 22, 23.) Here in the city of God the redeemed will partake of the fruit of the tree of life.

"And there shall be no more curse." Rev. 22: 3. Sin has been destroyed and will never return. Thank God for the promise of the word that when the Lord destroys sin "He will make an utter end: affliction shall not rise up the second time." Nahum 1: 9.

In that glorious land

"My people shall dwell in a peaceful habitation, and in sure dwellings, and in quiet resting places." Isa. 32: 18. "Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree." Isa. 55: 13. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21: 4. "And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33: 24.

Loved Ones Reunited

The New Jerusalem shall be "a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." Isa. 62: 3.

"The nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it." Rev. 21: 24.

"And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever." Rev. 22: 5.

In the new earth "shall I know even as also I am known." 1 Cor. 13: 12. Friends and loved ones, long separated by death, will there be reunited. They shall know each other there just as they have known each other here.

All the faculties of the human mind will be developed there, and the capacity for knowledge will be constantly increased. There will be no enterprise into which one can enter that will be too great to be carried forward to completion. There will be no



Eugene J. Hall

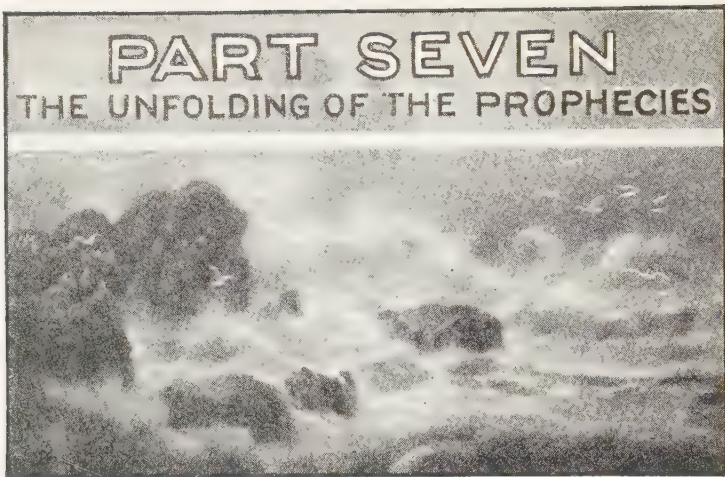
The raising of Lazarus. In the glad morning of the resurrection the dead will be restored to their loved ones.

ambition that cannot be realized. There will be no end to the acquirement of knowledge. Our companions will be the angels of God and the unfallen intelligences of the other worlds.

The Life Everlasting

As the ages of eternity unfold, there will never be any fear that the years to come will bring an end to the happiness of the redeemed. When myriads of ages have rolled by, still on beyond stretches eternity.

The eternal kingdom will soon be here. The day of the Lord "hasteth greatly." The message of the coming of Christ is even now in the earth, and is being proclaimed far and wide. Come, then, to Christ, who rescues the perishing, who saves the lost. Cast away the sins that offend Him, and take Him for your Redeemer and Friend. He has given His life that you may have a part in this glorious new earth. Delay no longer. May you hear Him say to you, "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."



"The four winds of the heaven strove upon the great sea."

Prophetic Symbols and the Four Beasts

THE prophetic parts of Scripture are sources of real perplexity to many students of the Bible because of the strangeness of the symbols that are used. Fearful beasts, hoofs, horns, and teeth, together with periods of symbolic time, form but a confused jumble to many sincere readers of the word of God.

The ancient prophets were given visions in which they saw future history unfolded. Symbols and types and figures were used to represent the great actors and the great events of the future. These symbols were sometimes plain of themselves, but usually required some explanation. Sometimes this explanation was given by means of the prophet's overhearing a soliloquy or conversation among the inhabitants of the heavenly world; sometimes it was communicated by an angel directly to the prophet himself.

During recent years the educational world has discovered that one of the very best methods of imparting information and giving instruction is that of teaching by object lessons. This method has now been adopted very widely in the public

school system of the United States and other countries. Thousands of years ago God knew the value and benefits of this method, and used it largely in the writing of the Bible, especially in its prophetic parts.

It is this method that is employed in the prophecy that follows:

"In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7: 1-4.

It is just such parts of the Scripture as this that bring discouragement to many a Bible student's heart. As they read they say to themselves, "What a strange dream; what can it possibly mean?" They decide that the Bible is one of the most peculiar and most difficult books in the world. Many, coming face to face with such a prophecy for the first time, and not finding an explanation at once, give up trying to understand its meaning. When they read through the Bible again they avoid going over these prophecies, which are so rich in instruction and wisdom for the people of God today. Undoubtedly the two most neglected books in the Bible are those of Daniel and the Revelation, the books that are filled with prophetic symbols of beasts, horns, wings, many-headed monsters, and their strange doings.

These Symbols Are Cartoons

When the same person picks up the daily paper and sees similar things portrayed there in the form of cartoons, he has no difficulty in understanding the meaning. All are accustomed to just such representations in the daily press as are found in the prophetic parts of the Bible. So accustomed to them, indeed, that they grasp their meaning in a mere glance. Such cartoons never give the trouble that the cartoons of the Bible do. For these symbols of prophecy are cartoons—cartoons by the Master Artist. If all who study the Bible could get that thought clearly into their minds, it would make plain many things that have been considered unaccountable in these

prophecies. Then the prophetic parts of the Scripture would be found to be rich and fruitful fields of study in which all would take the keenest delight in wandering.

A cartoon in the paper today in which a lion is portrayed in a certain relation to an eagle would be understood at once by all who saw it. They would understand the lion to represent Great Britain and the eagle to represent the United States. A bear in this cartoon would be understood to represent Russia; a great yellow dragon would be recognized as a symbol of China; and so on through a long list of symbols. Very few would have any difficulty in grasping the meaning of this symbolism. Its use is wide spread throughout the world today.

This method conveys in an instant what other methods would take a much longer time to convey, which is evidently the reason why the Lord employed it in the prophecies. By it He could impart to men a great amount of truth in a very small compass.

In the seventh chapter of Daniel, God has told the whole history of the world, from the time of Daniel to the end of the world, in eight verses. In these verses God has covered the history of the four great empires of the world, history that human historians take whole libraries to tell, and He has told it so well in these pictures that He has left out no important thing.

History in Advance

And it must be remembered, this is history in advance. In these prophecies, God describes the course of these empires before some of them existed. Surely, if this is done correctly, all must confess that only the One who knows the end from the beginning could possibly have caused these prophecies to be written. Jehovah, the God of heaven, to whose glance all the future is as open as the past, caused these things to pass before the mind of Daniel in holy vision, and they were written for our learning, who, in this age of the world, are to see their complete fulfillment.

What is hidden and mysterious in one part of the Bible is sure to be explained in another part. Let us notice the meaning of the symbols used in the given passage and see also how completely the Bible is its own best commentator.

In the passage the chief symbols are the winds, the sea, and the beasts. Wind, in symbolic prophecy, represents war, strife, commotion, bloodshed. This is made plain by the following verse:

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth." Jer. 25: 32, 33.

Here bloodshed and death are said to be caused by a "great whirlwind," or a great war, for the thirty-first verse of the chapter says that those who are thus slain are given "to the sword." That wind represents war is again evident from the fact that in this chapter four great kingdoms arise as a result of winds beating upon the sea; and those who have read history know that it is as a consequence of war that most of the nations of the earth have arisen. Wind, then, in prophecy is a symbol of war.

The sea, or water, is a symbol of the peoples, nations, and multitudes of the earth.

"And he saith unto me, The waters which thou sawest, . . . are peoples, and multitudes, and nations, and tongues." Rev. 17: 15.

The four great beasts that Daniel saw in the vision represent four great nations, or kingdoms, which were to come into existence in the world. It is thus stated by the angel who explained the vision to the prophet:

"These great beasts, which are four, are four kings [or kingdoms, see verse 23], which shall arise out of the earth." Dan. 7: 17.

Thus it is plain that this prophecy, which is given in figurative language, can be literally stated as follows:

I saw in my vision by night, and, behold, as a result of great wars among the people and nations of the earth, four great kingdoms arose, different one from another.

The Four Great Beasts

The first of these kingdoms is represented by the symbol of a lion. By a study of other passages that mention this same symbol its meaning can be made plain.

"The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate; and thy cities shall be laid waste, without an inhabitant." Jer. 4: 7.



"The first was like a lion, and had eagle's wings."

Here the lion is called "the destroyer of the Gentiles." The land of the kingdom of Judah was to be made desolate by this destroyer, its cities laid waste, and their inhabitants removed. Speaking again of this same power, Jeremiah wrote:

"For thus saith the Lord; Behold, he shall fly as an eagle, and shall spread his wings over Moab." Jer. 48: 40.

This lion, then, which is to destroy the cities of Judah, is to fly as an eagle. Obviously this is the very lion that Daniel saw in his vision. Jeremiah, speaking again of this lion which flies as an eagle, reveals the meaning of the symbol by naming the lion:

"Behold, he shall come up and fly as the eagle, and spread his wings over Bozrah: . . . Concerning Kedar, and concerning the kingdoms of Hazor, which *Nebuchadrezzar king of Babylon* shall smite, etc." Jer. 49: 22, 28.

Babylon, the Lion

The lion is a symbol of Babylon, especially under Nebuchadnezzar. This is the power that made desolate the land of Judah, laid waste its cities, including Jerusalem, and took the Jews into captivity. In fact Daniel was one of these captives at the very time he was given this prophecy. The eagle's wings represent the rapidity with which Babylon conquered its enemies. It spread its wings over them all until all the kingdoms of the ancient world were brought under subjection to Babylon.

In the vision Daniel saw a change come over the lion.

Its wings were plucked. The time came in its history when it no longer flew over the nations in conquest. It was lifted up from the earth, made to stand on its feet as a man, and a man's heart was given to it. It became decadent under Belshazzar, its lion-heartedness disappeared under the luxury and vice of his reign, and it was given the timid, fearful heart of a man. These things presaged its overthrow.

Medo-Persia, the Bear

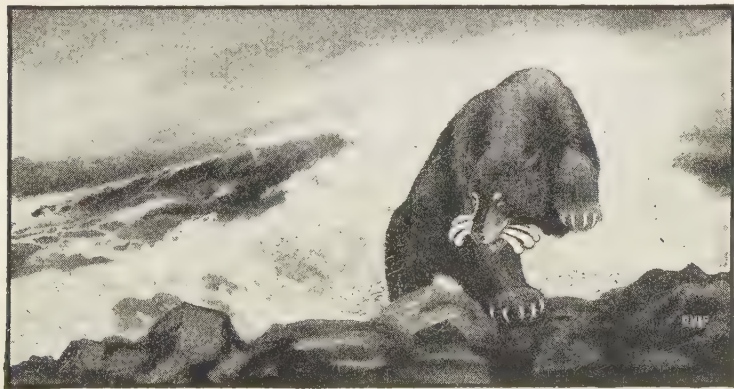
"And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Dan. 7:5.

Babylon fell, and it was succeeded by its conqueror, the empire of the Medes and the Persians. The bear represents this kingdom. The two elements of this kingdom, the Medes and the Persians, are represented by the bear raising itself up on one side, showing that one element was higher than the other. This was true, the Persian element predominating.

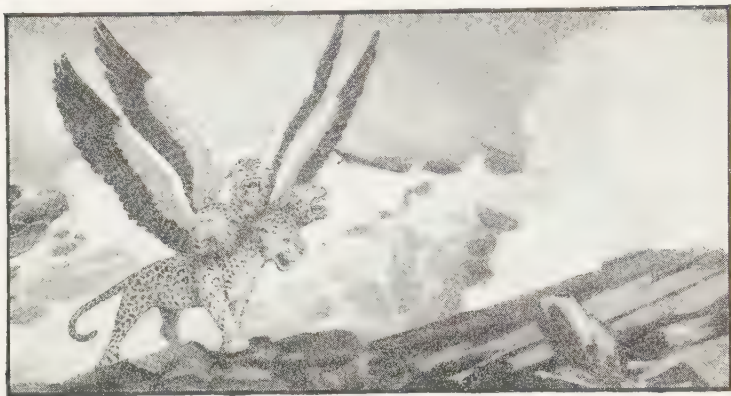
Greece, the Leopard

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Verse 6.

Medo-Persia was overthrown in three great battles with Alexander the great, the battles of Granicus in 334 B. C., of



"A second, like to a bear, . . . and it had three ribs in the mouth of it."



Another, like a leopard, which had four wings and four heads.

Issus in 333 B. C., and of Arbela in 331 B. C. The leopard represents Greece; the wings on its back represent the unparalleled rapidity with which Greece made its conquests under Alexander, who marched his armies 5,100 miles in eight years, and brought all the kingdoms of the ancient world under his sway.

Not long after his conquest of the great empire of Medo-Persia, Alexander died at Babylon in a drunken debauch, in 323 B. C. His kingdom maintained its unity but a short time after his death, and by 301 B. C., it was divided between the four leading generals of his army: Cassander, Lysimachus, Seleuchus and Ptolemy. These divisions are represented by the four heads of the leopard beast. Cassander ruled over the kingdom of the west, comprising Greece and Macedon; Lysimachus over the kingdom of the north, comprising Thrace and some provinces in Asia Minor; Seleuchus over the kingdom of the east, comprising Syria and the provinces to the east of Palestine; and Ptolemy over the kingdom of the south, comprising Egypt, Arabia, Palestine, Libya, etc.

Rome, the Terrible Beast

"After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

The divisions of Greece, noted above, were overthrown by Rome, the final overthrow of the Greeks taking place in 168 B. C., at the battle of Pydna. Rome is represented by the terrible, ten-horned beast, and fitly represented, for Rome was dreadful, terrible, and exceedingly strong.

The Ten Kingdoms

The ten horns out of this beast are said by the angel in verse 24 to represent ten kingdoms that were to come out of Rome. This was fulfilled in the establishment in the territory of Western Rome between the years 351 and 476 A. D., of the kingdoms of the Allemanni, the Franks, the Seuvi, the Burgundians, the Vandals, the Anglo-Saxons, the Visigoths, the Ostrogoths, the Heruli, and the Lombards.

"I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots; and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things." Verse 8.

An eleventh kingdom arose in the territory of Rome, causing the fall of three of the first kingdoms. By the angel this is explained as follows:

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against



The fourth beast had great iron teeth and ten horns.

The little horn became great and had eyes and mouth like a man.



The territories of the Roman empire.

the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Verses 24-26.

This prophecy of the little horn points directly to the Papacy, or Roman Church. Every specification of the prophecy is fully met in the Papacy. The Papacy arose in the territory of Rome. It was "diverse from the first" ten kingdoms, in that it was a religious power claiming dominion over both temporal and spiritual affairs. It was a union of the church and state, with the church supreme.

Subdued Three Kingdoms

It did subdue three of the first kingdoms. Its ambitious designs being opposed by the Heruli, the Vandals, and the Ostrogoths, it became necessary to destroy these three if it were to become supreme. It "plucked up" the Heruli in A. D. 493, the Vandals in A. D. 534, and gave a deathblow to the independence of the Ostrogoths in A. D. 538. Its agent in these wars was the armies of the Roman Empire under Belisarius, which were sent by the Emperor Justinian to break the power of the Ostrogoths in behalf of the Papacy. The Ostrogoths were driven from Rome in A. D. 538, which thus becomes the date for the beginning of that period of time mentioned in the twenty-fifth verse, during which the Papacy was to have power over the people and the laws of the Most High.

Great Words against God

The Papacy has spoken "great words against the Most High." Throughout all its long history, under the pretense of being for God, it has been against Him, against His people, His truth, and His church.

The Papacy has "worn out the saints of the Most High." Between fifty and one hundred millions of the people of God have suffered for their faith during the supremacy of this power. They were put to death in every way known to the ingenuity of men, being thrown into caldrons of burning oil, torn with hot pinchers, splinters of pine wood driven under the finger and toe nails and then set on fire to burn into their flesh, pulled asunder by the rack, and burned at the stake.

The Papacy has attempted "to change times and laws." This points directly to its attempted change of the Sabbath. The testimony to prove this, and the confession of the Roman Church, have been presented at length in a former chapter, and need not be repeated here. Before leaving this statement, however, it will be well to notice the exact wording. The statement is that this power, the Papacy, shall "*think* to change times and laws." It will make the attempt to do so, "*think*" to do so, but the change will not actually be made. The Sabbath has not really been changed. The seventh day is just as much the Sabbath now as it ever was. What has been changed is the observance of the people, who have turned away from the Sabbath of Jehovah to the sabbath of the Papacy.

Supreme for 1260 Years

The period during which the Papacy would have power to work its will with the saints, the times, and the law of God is next pointed out in the prophecy. "They shall be given into his hand until a time and times and the dividing of time." In other prophecies regarding the Papacy this period of time is mentioned:

"A time, and times, and half a time." Rev. 12:14.

"Power was given unto him to continue forty and two months." Rev. 13:5.

"A thousand two hundred and threescore days." Rev. 12:6.

A "time" in prophecy is the same as a year (Dan. 11:13, margin, and the Revised Version). "Time and times and the dividing of time," would be three years and a half. Three years and a half would be forty-two months, the same period mentioned in Rev. 13:5. In prophetic reckoning the old, ecclesiastical reckoning of the Jews must be used. This contained 360 days to each year, or twelve months of 30 days each. Forty-two months of 30 days each would be 1260 days, and three and one-half years of 360 days each would be 1260 days.

As each day of prophetic time represents a year (Ezek. 4:6), this long period, the end of which was to mark the limit of the time of the supremacy of the Papacy over the saints, the times, and the laws of God, would therefore be 1260 years. The beginning of this time is marked by the year 538. A. D. At that time the Ostrogoths in Rome were given their deathblow.

Adding 1260 years to this date we are brought to 1798 as the terminal point of papal supremacy, and the end of the 1260 years.

The End of the 1260 Years

In 1798, the end of the time of papal supremacy, a French army under Berthier entered Rome, proclaimed a Roman Republic, took the pope prisoner and exiled him into France, where he died the following year. A new pope was not elected until 1800. From 1798 to the present time the Papacy has not possessed that power that it had before that date. The prophecy has been exactly fulfilled.



A chart showing the period of papal supremacy.

It would be natural to expect that if the Papacy was to have power over the "laws" of God until 1798, after that time the law of God, and especially the Sabbath commandment, against which the Papacy has chiefly worked, would again be set before the world in its true light. This is true. There is a special message being presented to the world at this time, a prominent feature of which is obedience to God in the matter of Sabbath reform.

The Eternal Kingdom

Before long the dominion of the Papacy will be completely taken away.

"But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end." Dan. 7: 26.

The dominion of the earth will be given to the people of God, and the everlasting kingdom of Christ will be established.

"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7: 27.

Thus the prophecy ends with the assurance that Christ's

kingdom is near at hand. It points forward to that time when God's people, so long without a kingdom of their own, will at last enter into the kingdom prepared for them and be free from all oppressive powers, holding it in everlasting possession. Let the reader turn his eyes to that same period, and through the grace of Christ, have his life brought into obedience to and harmony with the law of God, that he "may have right to the tree of life, and may enter in through the gates into the city." (Rev. 22: 14.)



The conquering rider in the first seal symbolized apostolic victories.

The Seven Seals

TO THE student of prophecy the most interesting of all the books of the Bible is the book of the Revelation. It contains prophecies regarding the last days of surpassing glory and power. Notwithstanding this, perhaps it is the least studied of all the books of the Bible. In the very days when its wonderful predictions are receiving their fulfillment it is given but little attention.

Undoubtedly this is due to the idea that prevails that it is a hidden and mysterious book; a book of enigmas that cannot be solved; of mysteries unfathomable; of visions the hidden meanings of which cannot be unlocked. There are many who think it was never designed to be studied or understood.

This idea is utterly swept away by the opening sentences of the book.

"The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God, and of the testimony of Jesus Christ, and of all things that he saw. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." Rev. 1: 1-3.

Instead of being a mystery, this book is a "Revelation";

indeed, it is "*the* Revelation of Jesus Christ." Its whole design is to *reveal* "unto His servants things which must shortly come to pass." It is not intended to *conceal* these things. A blessing is pronounced on the study of this book that is placed on the study of no other book of the Bible. It is a blessed thing to study any book of the Bible, there is a blessing in all Bible study, but there is a special blessing in studying the book of the Revelation. May that blessing be experienced by the reader as he reads and studies this book. Above all let the reader notice that there is a special blessing upon those who "keep those things which are written therein."

The book of Revelation contains a number of prophecies, such as the seven churches, the seven seals, the seven trumpets, the seven last plagues, and the prophecy regarding the United States.

The prophecy of the seven churches is the history of the church of Christ foretold for the entire Christian era. This era from the first coming to the second coming of Christ, is divided into seven periods of time, and the condition and history of the church in each one of these periods is foretold, under the name of one of the seven churches of Asia.

The prophecy of the seven trumpets is a prophecy of war, of political events, the chief political events during the Christian era, especially connected with the break-up of the Roman empire, both East and West. Again the Christian era is divided into seven periods of time in this prophecy as in the seven churches.

The prophecy of the seven seals deals with the religious history of the world from the beginning of the Christian era to the end of the world, and, with the other prophecies, divides this era into seven periods of time.

The First and Second Seals

"And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer." Rev. 6: 1, 2.

This is a symbol of the triumphs of the Christian church during the first century of the Christian era, during the days of

the apostles of Christ. The color of the horse represents the purity of the church in that period. It was pure, both in life and doctrine. What it believed was the truth, and this truth was manifested in the outward lives of those who believed.

With the truth of the gospel in its purity, and with pure lives, the first Christians went forth "conquering, and to conquer." They advanced against the very strongholds of the pagan religions of their time, and because of the purity of their faith and life they achieved remarkable victories, such great victories indeed that it could be said of them that they preached the gospel to the entire world. (Col. 1: 5, 23.)

When the church returns to that purity of faith and life that was manifested in the days of the apostles, the same victories for the truth of God will be seen at this time. The message of God for today will be taken to all the world in one generation.

The time covered by the first seal is from the time of Christ to about the year 100. A. D.

"And when He had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." Rev. 6: 3, 4.

After the days of the apostles divisions crept into the church. The things that Paul had foretold began to come to pass. Paul had said to the elders of the church at Ephesus:

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

He spoke also of the falling away in his Second Epistle to the



Feuds and ambitions dyed the horse in the second seal red with the blood of brethren.

Thessalonians, and declared that even in his time "the mystery of iniquity doth already work." (2 Thess. 2:7.)

Shortly after the death of the last of the apostles these things began to be rapidly fulfilled. Men arose speaking perverse things. False doctrines began to be taught. The truth of God was perverted, changed into a lie. By these false doctrines the faith of Christians was corrupted, and a corresponding change came into their lives. Satan instilled unholy ambitions into the minds of the leaders of the church. They began to seek for positions of power and influence. The glory of the pure principles of the gospel became dimmed. Falsehood took the place of truth. False shepherds assumed command of the church, and the light of the gospel was well-nigh obscured.

The Development of the Apostasy

When the churches in the large cities of the empire were first organized by the apostles, the officers had been selected by the members of the church, and entered upon their duties as servants of the church. They were not to lord it over God's heritage, they were not to dictate the faith and conduct of the people, and they were not to be rulers of the people.

These officers were few in number. The chief officer of the church was called an "elder" or "bishop." These titles are used in the Bible interchangeably to designate the same officer, the leader of a local congregation. (Titus 1:5-7.) It was the duty of the elder, or bishop, to look after the spiritual affairs of the church, and feed the flock of God with spiritual food. The business and temporal affairs of the church were cared for by officers called deacons, who were also elected by the church. These could be as numerous as the size of the church might require.

Such churches as this were organized in many of the large cities of the Roman empire where the apostles preached, such as Ephesus, Corinth, Philippi, Thessalonica, Rome, Jerusalem, and Antioch, and many others cities had such organizations. After the apostles went on to preach in other places these churches took up the work of preaching the gospel in their own localities. Their work was prospered and their membership greatly increased.

As the gospel spread out into the suburbs of a city and

into the surrounding country, it became necessary to build smaller churches in various sections surrounding the mother church, from which they had grown. A little company would thus be organized into a small church, and as it was zealous in missionary work it soon grew larger and stronger. So the gospel grew and spread abroad, and believers multiplied in great numbers. Small churches grew up around the larger ones, and these in turn became surrounded with other churches, and the gospel was beginning to lighten the world with its glory.

Began with the Leaders

The apostasy which later developed into the Papacy began with the leaders of the church, just as Paul had predicted. There were many occasions when it became necessary to hold great union meetings, or conferences, to counsel together concerning the work of the church. The natural place to hold these meetings was the mother church at the heart of the great city. When all the representatives of the various companies and churches had gathered together, and the conference was about to open, it was the courteous thing for the elders of the smaller churches to request the elder, or bishop, of the mother church, to preside over the meeting.

It was not long before this privilege of presiding over and directing the affairs of the churches in a province, which had heretofore been granted as a courtesy, was demanded as a right — a right pertaining to the office of bishop of the large church. Satan, who had himself fallen through self-exaltation, now caused the fall of the leaders of the church through the same sin. Seeking their own glory instead of the glory of Christ, the bishops of the larger churches began to claim that it was their right, by virtue of their office, to exercise a controlling influence over the affairs of the churches in their territory; to select their officers and ministers for them; and to be recognized as the ranking officer of the church in that territory.

When a larger gathering of the churches was held and all the churches in one of the great provinces of the Roman empire came together in conference at such a gathering, this meeting would naturally be held in the capital city of that province, and the bishop of the church in that capital city would be asked to preside. He soon began to demand this as a right pertaining

to his office, and to claim that his authority extended even over the bishops of the larger churches, who were in their turn extending their authority over the bishops, or elders, of the smaller churches.

Thus the system of episcopacy grew. Bishops exalted themselves above the elders; archbishops above the bishops; and finally the bishop of Rome began to claim that as he was the head of the church that had been established by the two great apostles, Peter and Paul, and that was at the capital of the empire, therefore his authority extended over all other churches in the world.

It is the beginning of this great apostasy from the truth of the gospel that is covered in the second seal. The perversions that came into the church during this time and the ambitions that were characteristic of the leaders, caused strife, dissension, turmoil, and even bloodshed in the church. Factions arose behind each ambitious bishop, and fought out his claims. Thus the horse seen under the seal is red, and a great sword is given to its rider.

The time of this seal is from 100 A. D. to about 323 A. D., at the professed conversion of Constantine, the emperor of Rome.

The Third Seal

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine." Rev. 6: 5, 6.

A black horse!
Just the opposite of
the first horse!
During the period
covered by the



The color of darkness typified the degradation of the church

third seal there was a complete perversion of the truth of the gospel. This is God's photograph of Roman Catholicism. It is just the opposite of the gospel. The church was completely corrupted.

It was during the period succeeding the professed conversion of Constantine that the claims of the Bishop of Rome to universal authority were finally recognized. He demanded the right to appoint the archbishops and the bishops, and to exalt certain of these archbishops and bishops to be cardinals to compose a great council for his extensive kingdom. Gradually these demands were granted, though not without much strife and bloodshed. Thus grew the Roman Catholic Church until all its power had been gathered into the hands of its leaders whose sole purpose was to achieve supreme power for themselves.

Perversion in Doctrine

Then, having secured all the power of the church to themselves, they reached out for the power of the state in order to enforce their will upon all the people of the earth. They succeeded far beyond their own expectations. Growing thus gradually through the centuries, the time came when Catholicism became supreme over the bodies, minds, and souls of men.

While all this perversion of the simplicity of the gospel in the matter of organization was taking place, there was also a fearful perversion going on in doctrine. Superstition was taking the place of faith. The customs of the heathen were being transformed into ceremonies of the church. An elaborate ritualism was taking the place of the simplicity of the gospel. The people were being drawn away from Christ and His truth.

Pilgrimages were made to Jerusalem and other places in Palestine. The dust of the streets in these cities was swept up, carried to Rome and other places in Europe, and sold at immense prices. Supposed bones of the apostles began to make their appearance, and were worshiped as relics. Pieces of the manger in which Christ was laid at His birth were discovered, at least so it was claimed, and were sold in Rome and adored. Pieces of the alleged cross, enough to make many crosses, were found and sold at prices that tax our credulity. The supposed nails that pierced the hands and feet of Christ were found and sold

by the hundred. Two skulls of St. Peter were found and worshiped at special shrines.

Good men after their death were made into saints, and prayers were said to them. As these saints soon became so numerous that it was difficult to pray to them all in one day, a string of beads was supplied. As the beads were counted, prayers to the dead were offered, each bead standing for a prayer to a saint.

The first day of the week, the great festival day of the sun-worshippers, was exalted to take the place of the Sabbath of Jehovah, the seventh day. Magnificent temples began to be built, and in them not the worship of God, but the worship of a little wafer god, was carried forward. This wafer was said to be the actual body and blood of Jesus Christ. It was sacrificed by the priest in the bloodless sacrifice of the mass, a purely idolatrous service. Images of the saints began to make their appearance. These were worshiped just as the heathen worship their idols. The Bishop of Rome was exalted to be Supreme Pontiff, until he took the place of God on earth. The priests claimed the power to forgive sins. A decree was passed making it wrong for priests to marry, resulting in great immorality and scandal. A place of departed spirits was found and called Purgatory. It was discovered that the souls of the departed might be gotten out of this place of punishment by the payment of money to the priest for saying masses.

The Revelator says he heard a voice saying, "A measure of wheat for a penny, and three measures of barley for a penny." A spirit of commercialism came into the church. The good things of the church were sold. Everything had its price. When a child was born, the priest must be paid. When the child was sprinkled, the priest was paid. When the child went to catechism, the priest was paid. When the child was confirmed, the priest was paid. When the child went to confession, the priest was paid. When the child grew up and was married, the priest was paid. When his children were born, the priest was paid. When he died and extreme unction was given the dying, the priest was paid. Even after death the priest was paid to get him out of Purgatory. So from living or dead, money flowed into the hands of the priest.

In addition to this the offices of the church were sold. A priest could be made a bishop if he paid the price. A bishop could buy the office of archbishop, an archbishop the office of cardinal, and even the office of pope was bought. Everything had its price.

Thus the sunlight of the gospel of Christ was blotted out by the thick pall of the blackness of unmixed heathenism. It is not to be wondered at that the horse of the third seal was black. All this came about so gradually that only a few saw its real character. The vast multitude was deceived into believing that this was still the true church.

The time covered by this seal is from A. D. 323 to A. D. 538, at the establishment of papal supremacy.

The Fourth and Fifth Seals

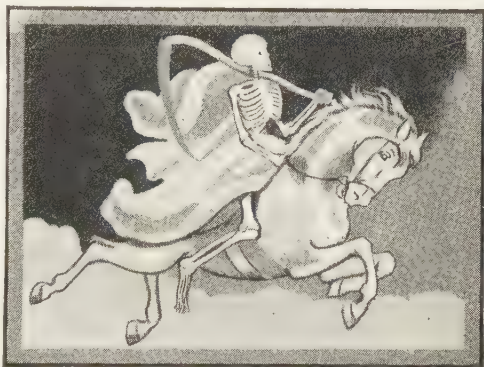
"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse:

and his name that sat on him was Death, and Hell [or the grave] followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." Rev. 6: 7, 8.

The color pale does not indicate that the church is now returning to its first condition, or color, of white.

This color is that sickly, deathly, blighted color of a sickly and dying plant. It is worse than death.

Under this seal the people of God were persecuted and put to death. When the Papacy became fully established, it began to persecute those who had remained faithful to the truth of the gospel. They were driven out from among men to find a home in the rocks and caves of the mountains. They were hunted



Death of the spirituality of the church and of the martyrs gave this horse its ghastly hue.

like wild beasts and were put to death wherever they were found. For more than a thousand years the apostate church did its utmost to blot out true Christianity from the earth. Tens of millions of the people of God through these long, weary ages suffered martyrdom for their faith. Their blood flowed like water.

But still the blood of the saints was the seed of the church. As they died, others were won by their constancy and took their places, and carried forward the torch of truth. In the mountain regions of Europe a remnant was preserved by the people of God. They kept the light of truth burning brightly through the awful years, and handed on to posterity that liberty of conscience for which they had contended, and which is the great boon of Christianity to the world today.

This seal covers the time known as the Dark Ages, the times of great tribulation for the church of Christ. It was the very height and glory of the Papacy, but it was the darkest period of this earth's history. The time of this seal is from A. D. 538 to the beginning of the sixteenth century, the opening of the Protestant Reformation.

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled." Rev. 6: 9-11.

This seal covers the time of the Protestant Reformation. It must not be understood that John saw the disembodied spirits of the dead. What John saw was that the death of the martyrs under the preceding seal demanded retribution. Just as Abel's blood is said to have cried from the ground, so the death of the martyrs demanded vengeance. They were seen under the altar, that is under the place where they were sacrificed, the earth, in their graves. Their deaths were not to go unpunished.

"White Robes Were Given unto Every One of Them"

Under the Protestant Reformation their characters were cleared. When they were put to death they were considered worse than the vilest criminals, unfit to live, as the very worst

people of the earth. But when the light of the Reformation began to blaze across the sky, and the world began to be lightened with its glory, it began to be seen that the martyrs were not at all what they had been charged, but were, on the contrary, the true, loyal people of God. Old truths, long hidden under papal error, were rediscovered by the reformers. The blessed Bible, which the Romish church had done its utmost to destroy and keep unknown, was printed in the language of the people, and it shed its glorious light wherever it was read. Thousands and tens of thousands shook off the intolerable yoke of Rome, gave up its degrading idolatry, and became Protestants. The night of error was passing away, and the day of truth and liberty was about to break over the world. In the light of this new day the martyrs were seen in their true light. Thus "white robes were given unto every one of them."

The fifth seal covers the time from the beginning of the sixteenth century to about the middle of the eighteenth century, the time of the Protestant Reformation.

The Sixth Seal

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6: 12-17.

The event that opens the sixth seal is a great earthquake. Undoubtedly this was the great earthquake of Lisbon, which took place on Nov. 1, 1755. In Sear's "Wonders of the World," pages 50, 58, and 381, this earthquake is declared to have extended over at least 4,000,000 square miles, and destroyed considerably over 100,000 lives. No greater earthquake had taken place in the history of the world.

"And the sun became black as sackcloth of hair, and the moon became as blood." This is the second sign under the sixth



The Lisbon earthquake marks the beginning of the period covered by the sixth seal.

seal. It was fulfilled on May 19, 1780, in the remarkable dark day of that date.

"And the stars of heaven fell unto the earth." This is the third sign of the sixth seal. It was fulfilled in the great meteoric shower of Nov. 13, 1833. These signs have been commented on in detail in another chapter of this book, and will not be dealt with further here.

"And the heaven departed as a scroll when it is rolled together." This event is in the future. It will not take place until the breaking up of the earth in connection with the coming of Christ.

The sixth seal closes with the lost of the earth realizing and acknowledging that the great day of the wrath of God has come. It brings us to the coming of Christ, but does not include that coming.

The present generation is living between the thirteenth and fourteenth verses of the sixth chapter of Revelation. The great earthquake of Lisbon is past; the dark day of 1780 is past; the falling of the stars in 1833 is past. The next event in this line of prophecy is the departing of the heaven as a scroll. The end of all things is at hand. Are we ready for that day, and prepared to meet the Lord in peace, or will we stand among that throng who call for the rocks and mountains to fall on them and hide them from the face of Him whom they have rejected?

The Seventh Seal

"And when He had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. 8:1.

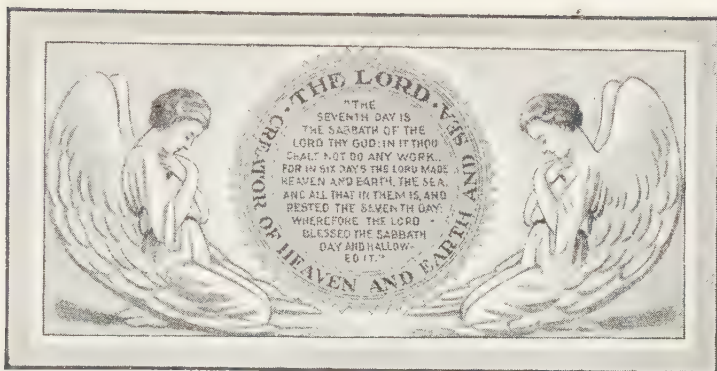
The close of the sixth seal is the close of the sixth chapter of Revelation. The seventh seal is not opened until the first verse of the eighth chapter. Thus between the close of the sixth seal and the opening of the seventh seal the entire seventh chapter of Revelation comes in. This chapter contains a prophecy of certain additional events which are to take place in connection with the sixth seal, and before the seventh seal is opened.

Under the seventh seal there is "silence in heaven about the space of half an hour." As this is prophetic time, in which a day represents a year, and as half an hour is a forty-eighth part of a day, the actual time represented here would be a forty-eighth part of a 360-day year, or seven and a half days.

Silence in heaven for seven and a half days! What is the fulfillment of this? Consider this: About the only way silence could be secured in heaven would be to empty heaven of its inhabitants. Is there ever a time when the angels of heaven leave there? Yes, just this occurs when Christ comes the second time.

"When the Son of man shall come in His glory, *and all the holy angels with Him*, then shall He sit upon the throne of His glory." Matt. 25: 31.

Hence at the second coming of Christ there will be silence in heaven, for the angels will come with Him. They will come with Christ to gather together His people (Matthew 24: 31), and then they all return to heaven together to spend the thousand years of the millennium. Evidently from the time that Christ leaves heaven with His angels to come the second time to the earth, to the time when He returns with His people, a period of seven and a half days elapses.



No law is valid without its seal.

The Great Seal of Jehovah

ADDITIONAL events are to happen in connection with the sixth seal. This seal closes with the sixth chapter of Revelation and the seventh seal is opened at the beginning of the eighth chapter. Thus the seventh chapter comes in between the sixth and seventh seals, and this is so, obviously, because it contains a prediction of other events to occur in connection with the events of the sixth seal, and before the second coming of Christ, which takes place under the seventh seal. What these additional events are will now be discussed.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7: 1-3.

The symbol of the winds in prophecy represents wars, strife, and commotion. (Jer. 25: 32.) Here the wars of the earth are represented as held in check until the earth is lightened with the glory of some great message, which was to arise from the east, or as the sun arises, weak at first, but ultimately the most prominent thing in the heavens. This work is of such vast im-

portance in the estimation of God that everything that might take the attention of the world from it was to be held in check until it should accomplish a great part of its work, and even then all the wars and commotions of the world were not to stop its progress.

The Sealing Work

This work is described as that of sealing "the servants of our God in their foreheads" with "the seal of the living God." This was to be accomplished just as the sun arises, which is the significance of the expression, "from the east." That is, this work was to commence in weakness, move onward with ever accumulating force, and close in strength and power, just as the sun arises in the morning, weak and without much power, and sweeps on with ever increasing power to the zenith.

The time when this most important work is to be done is before the opening of the seventh seal, or before the second coming of Christ, and after the falling of the stars in 1833. In other words, this prophecy foretells the appearance of a great message of truth, a great movement that will seal the servants of God with His seal in the very days of the present generation between 1833 and the end of the world.

It is obvious that before this sealing work can be understood the expression, "the seal of the living God," must be discussed. This seal is to be placed in the foreheads of "the servants of our God." Now what is the seal of God? And what is it to be sealed with that seal?

In speaking of the rite of circumcision in Gen. 17: 11 the word "token" is used. In speaking of the same rite again in Rom. 4: 11 it is referred to both as a "sign" and a "seal." Thus it is plain that these words, "token," "sign," "seal," are used in the Bible interchangeably. The seal of God is not some literal mark that is put in the foreheads of the people of God today, but rather some observance having special reference to God, which will serve as a mark of distinction between the people of God and those who are not in truth His servants, though they may think they are serving Him. It is a mark that will distinguish between the true and the false servants of God.

Today a seal is usually found in connection with legal documents, especially in connection with some law that demands

obedience. A law must contain a seal. We therefore search for the seal of God in connection with the law of God.

Isaiah wrote:

"Bind up the testimony, seal the law among my disciples. And I will wait upon the Lord, that hideth His face from the house of Jacob, and I will look for Him." Isa. 8: 16, 17.

The law of God has a seal. This seal has been removed from the law of God, and thus removed from the attention, the mind, of God's people. This verse calls for the seal to be restored to the law and its claims revived in the minds of the servants of God. This is to be done at the time when God's people are looking for the coming of Christ. The accomplishment of this work is called in the verse the sealing of the law among His disciples, or putting the seal back into the law, from which it had been taken.

A legal seal contains three things, three parts. First, it has the name of the one making the law; second, it contains his authority for making such a law, expressed in his official title; and third, it has a description of the territory over which such a law is to prevail, the extent of the dominion of the lawmaker. To illustrate: GEORGE WASHINGTON, PRESIDENT OF THE UNITED STATES OF AMERICA. Here is the name, the title of authority, and the extent of the dominion. The seal of God must contain these distinguishing features in order to constitute a genuine seal. As it is found in connection with His law it must be that part of the law which contains His descriptive title showing who He is, His official position or right to rule, and the extent of His dominion.

The Sabbath Commandment

The only part of the law of God that does this is the fourth commandment, the Sabbath commandment. No other commandment of the ten can be the seal, for no other commandment points out who the true God is. The fourth commandment does. The first three commandments contain the name of God but do not tell who is meant, as "there be gods many, and lords many." 1 Cor. 8: 5. The last five commandments do not contain even the name of God. The fifth speaks of the Lord, but does not say who the Lord is.

Going to the Sabbath commandment, we are not left longer

in doubt as to who the true God is. "For in six days the Lord made heaven and earth, the sea, and all that in them is." At once it is clear that these are the commandments of the Creator himself. Thus with the fourth commandment in its rightful place, this remarkable document, the Decalogue, the only document among men that God ever wrote with His own finger, has a signature; it has a signature that renders it intelligible and authentic; it has a seal. Without the fourth commandment, it lacks all these things.

The Sabbath commandment, therefore, contains the seal of the living God. The name is "The Lord." His title of authority is that He made heaven and earth; that is, He is "Creator." The extent of His dominion is "heaven and earth, the sea, and all that in them is." Here are all the parts of a true seal. The Sabbath is the seal of God.

And this the Bible substantiates:

"Verily My Sabbaths ye shall keep: for *it is a sign* between Me and you throughout your generations: that ye may know that I am the Lord that doth sanctify you." Ex. 31: 13.

"Moreover also I gave them My Sabbaths, *to be a sign* between Me and them, that they might know that I am the Lord that sanctify them." Ezek. 20: 12.

"And hallow My Sabbaths; and *they shall be a sign* between Me and you, that ye may know that I am the Lord your God." Ezek. 20: 20.

A Distinguishing Mark

Thus the Sabbath of the fourth commandment is taken by the Lord as a sign between Him and His people of all ages: the people, by observing that commandment, signifying that they are worshipers of the true God; and God, by the same commandment, making Himself known as their rightful ruler, inasmuch as He is their Creator.

The seal of God is found. It is the Sabbath of the fourth commandment. The prophecy, then, of the sealing of the servants of God in their foreheads with the seal of the living God foretells the coming, in this present generation, of a world-wide message of reform with reference to the Sabbath of the Lord. The distinguishing feature of this message will be the seal of God, which we have found to be the Sabbath.

Is it true that the observance of the Sabbath puts on the one observing it a mark or sign of distinction? The best answer



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The Sabbath seals God's people to Him who is their Rest.

that can be obtained to that question is for the reader himself to try it. Let the reader keep the seventh-day Sabbath in his community and he will discover immediately that such a practice sets him apart both from professed Christians and the people of the world. It is a striking comment on the Christianity of the day that a person can arouse the bitterest opposition in a professedly Christian community by simply beginning the observance of all the commandments of God. Let a person once begin the observance of the seventh-day Sabbath and that person is from that time a marked and peculiar person. Most assuredly the Sabbath is a mark that distinguishes between those who obey God and those who merely profess to obey Him.

The Message of Sabbath Reform

The most striking feature of this prophecy is that it is actually being fulfilled at the present time. There is a message of reform on the Sabbath question being preached in all the world today. It began in weakness, as the rising sun, but is rapidly becoming the most prominent and most important thing in the world. Thousands of people are troubled regarding it, and are discussing it earnestly. Thousands are being convinced of its truth and are bringing their lives into harmony with it. And now that it has come to the reader, do not, I beseech you, turn away from it, for its purpose is that of preparing you to meet the Lord in peace.

In this wonderful message there is salvation from the destruction that is soon to come upon all the world, and in it also is an abundant entrance into the kingdom of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Those who accept the last message of God to the earth, the sealing message, the message of obedience to the commandments of God, and through the grace of Christ have their lives brought into harmony with His will as expressed in these commandments, will enter into the city of God.



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Earnest men struggled for the glorious principles of our liberty.

The United States in Prophecy

THE fact that the government of the United States finds a place in the prophecies of the word of God comes as a surprise to many. But as God has mentioned such empires as Babylon, Greece, and Rome, as well as the nations of modern Europe, there is really no reason why the United States should not be mentioned, and very much reason why it should be.

This nation has risen to a greater eminence among the nations than any other. It is now wielding more influence in the affairs of the human race than any other. God's hand has been most strikingly manifested in its history and growth. It would be a source of surprise if God had not mentioned such a government in the prophecies of His word.

The struggle for liberty in the world has been a long and varied one. Through the centuries of the Christian era, thousands of noble men and women have laid their lives on the altar of this sacred cause. Through their fortitude and their courage, and because they gave the last full measure of devotion in their struggle for freedom, liberty has at last triumphed gloriously. The hopes and aspirations of the human heart for freedom were met more fully in the establishment of the government of the United States than they ever had been before since mankind has been on the earth.



Paul Thompson

The Declaration of Independence was drafted by a group of noble statesmen.

The establishment of the government of the United States was an advance over all systems of government of which history affords any record. The principles of liberty found their fairest fruitage here in those great constitutional provisions which formed the fundamental law of the land—freedom of conscience, freedom of worship, freedom of speech, and freedom of the press. This fair land, as a consequence, became a haven of refuge for the oppressed of the world.

Source of Sovereignty in the People

The Declaration of Independence, that great document which gave birth to the nation, occupies the same relation to the state as the Bible does to the church. It sets forth two great, new principles as the basis of governmental existence, principles which are right and true in every respect. Sumner sets them forth in this way:

“The words that ‘governments derive their just power from the consent of the governed’ are sacred words, full of life-giving energy. Not simply national independence was here proclaimed, but also the primal rights of mankind. Then and there appeared the angel of human liberation, speaking and acting at once with heaven-born strength, breaking bolts, unloosing bonds, and opening prison doors; always ranging on its mighty errand, wherever there are any, no matter of what country or race, who struggle for rights denied; . . . especially visiting all who are down-trodden, whispering that there is none so poor as to be without rights which every man is bound to respect; none so degraded as to be beneath its beneficent reach; none so lofty as to be above its restraining power; while before it despotism and oligarchy fall on their faces, like the image of Dagon, and the people everywhere begin to govern themselves.

“The Declaration of Independence is the twofold promise; first, that all are equal in rights; and secondly, that just government stands only on the consent of the governed, being the two great political commandments on which hang all laws and political constitutions. Keep these truly and you will keep all. Write them in your statutes; write them in your hearts. This is the great and only final settlement of all existing questions. To this sublime consecration of the republic let us aspire.”

In addition to this principle that the power of the state is derived from the people governed by the state, there is another principle set forth in the Declaration that it is important for us to consider. Anciently, and in some modern instances as well, the principle upon which nations were governed was that “might makes right.” No matter how tyrannical or despotic or criminal the thing was that the nation did, if it had sufficient

arbitrary power and physical force to do it, the possession of this power always proved the rightfulness of the thing done.

Right Superior to All Earthly Power

It was also held by some in olden times, and is by some today as well, that if the majority of the people approved of a thing, it must be right. "*Vox Populi Vox Dei*"—"The voice of the people is the voice of God."

The Declaration of Independence discards and repudiates both these theories. Its last paragraph declares that the United Colonies as free and independent states "have full power to levy war, conclude peace, contract alliances, establish commerce, and to do all other acts and things which independent states may *of right* do."

Here a new doctrine is set forth. Before this, sovereignty had been held to be unlimited and illimitable. Now *right* is set forth as superior to all earthly power. Sumner, in his "Works," comments on this:

"But the great Declaration, not content with announcing certain rights as unalienable, and therefore beyond the control of any government, still further restrains the sovereignty, which it asserts by simply declaring that the United States have 'full power to do all acts and things which independent States may *of right* do.' Here is a well defined limitation upon the popular sovereignty. . . . Mark, now, the difference: All existing governments at that time, even the local governments of the colonies, stood on power without limitation. Here was a new government, which, taking its place among the nations, announced that it stood only on *right*, and claimed no sovereignty inconsistent with *right*."

John Quincy Adams, a president of the United States, speaking on this principle in a Fourth of July oration at Newburyport, Mass., in 1837, said:

"The Declaration acknowledged the rule of right paramount to all power of independent states itself, and virtually disclaimed any power to do wrong. This was a novelty in the moral philosophy of nations, and it is the essential point of difference between the system of government announced in the Declaration of Independence and those systems which had until then prevailed among men. . . . It was an experiment upon the heart of man. All the legislators of the human race until that day had laid the foundations of all government among men in power; and hence it was that in the maxims of theory, as well as in the practice of nations, sovereignty was held to be unlimited and illimitable. The Declaration of Independence proclaimed another law, . . . a law of *right*, binding upon nations as well as upon individuals, upon sovereigns as well as upon subjects.

... In assuming the attributes of sovereign power, the colonists appealed to the Supreme Judge of the world for the rectitude of their intentions, and neither claimed nor conferred authority to do anything but *right*."

Certainly "the Supreme Judge of the world" led in the establishment of such a system of government. The hand of Providence has been signally displayed in the development of these principles in the United States. Here is carried out more fully than anywhere else in the world the great Bible principles of separation of church and state, and freedom of conscience and religion. Here it is supremely true that "the powers that be are ordained of God." Rom. 13: 1, 2. And here, above all, "Let every soul be subject to the higher powers."

Satan the Enemy of Liberty

It is to be expected, as in the case of all past history, that the great antagonist of the principles of soul freedom, the devil, will do his utmost to overthrow these principles as they are exemplified in America, raising up his own agencies for this purpose. Every Christian, as well as every citizen of the United States, should be on his guard against such attempts and do all in his power to defeat them. The principles of freedom for which the United States stands are worthy of the utmost loyalty on the part of all its citizens, and they should be defended even to the sacrifice of life itself.

It should be a source of gratitude that God has pointed out in the prophecies of the Bible just what the character of these



Paul Thompson
The archenemy of liberty would dim her light and uncrown her head.

attempts will be that will be aimed at the liberties of the citizens of America. Knowing in advance what to look for, we shall be better able to guard against them. The prophecy indicates that great religious combinations will seek the power of the government to enact their will into law.

The Gospel Church

The prophecy dealing with the United States begins as follows:

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered." Rev. 12: 1, 2.

In the prophecies of the Bible a woman represents a church. Thus in Jer. 6: 2 God says, "I have likened the daughter of Zion to a comely and delicate woman." Hence a woman such as we have in this prophecy represents a pure church, the church of Christ. The sun with which she is clothed is a symbol of the light and glory of the gospel. The moon under her feet represents the Mosaic dispensation of types and shadows. The crown of twelve stars represents the twelve apostles of Christ.

The church is seen by the prophet at the time she is expecting the birth of a man child. This child was Christ. It is true only of Him (verse 5) that He was caught up to God and to His throne. It is true only of Him that He will rule all nations with a rod of iron. (Ps. 2: 7-9; Eph. 1: 20, 21; Heb. 8: 1; Rev. 3: 21.)

Pagan Rome

The second symbol of this prophecy is immediately described:

"And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to His throne." Rev. 12: 3-5.

This dragon represents pagan Rome, who, through Herod, attempted to destroy Christ as soon as He was born, by causing all young children in Bethlehem to be put to the sword. Back of Rome stood Satan. Primarily, therefore, the dragon is a symbol of Satan. But as Satan manifests his malice and hatred of

Christ and the people of God through human organizations, here the dragon is used as a symbol of pagan Rome.

When the dragon found that the Head of the church had escaped his malice by being "caught up unto God," he turned his attention to the church and persecuted it. Verses 13-17 deal with the time of the church's persecution, the time when she was driven into the wilderness by Rome. The flood that the dragon cast out of his mouth to sweep away the church, was a flood of persecution. The time of the supremacy of Rome over the nations is the same as that spoken of in Daniel 7:25, "a time, and times, and half a time." This represents 1260 years. (See page 230, chapter, "Prophetic Symbols.") This time began in A. D. 538 and continued to 1798, at which latter date Rome lost its supremacy.

By the earth helping the woman, opening its mouth and swallowing up the flood of persecution, is meant the help which was given the church by the Protestant Reformation. A number of European countries accepted the principles of the Reformation, espoused the cause of truth, and thus were able to shield the church from the wrath of Rome.

The Remnant Church

In the last verse of the chapter the prophet is shown the special wrath of the dragon against the remnant church of Christ, the last end of the Christian church.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

This remnant church is described here as having two special characteristics. It keeps the commandments of God and has the testimony of Jesus. The testimony of Jesus is explained in Rev. 19:10 as being "the spirit of prophecy."

This last church of the gospel, therefore, will be a commandment-keeping church. And in addition to having all the other gifts of the Spirit, it will also possess the gift of prophecy. Clearly this last church will be the church that keeps the Sabbath of the fourth commandment, as well as all the other commandments, for a church that keeps only nine of the ten commandments could never properly be called a commandment-keeping church.

The third symbol in this line of prophecy is thus described:

“And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme His name, and His tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” Rev. 13: 1-10.

The Leopard Beast

This leopard beast represents the same power as did the dragon. It represents Rome. This is shown by the fact that it also has the seven heads and the ten horns of the dragon. It is Rome, but with a change. Pagan Rome has given place to papal Rome.

The dragon gave his seat, his capital city, the city of Rome, to papal Rome, when Constantine removed the seat of the empire from Rome to Constantinople in A. D. 330. This left the pope as the chief figure in the ancient city. The dragon gave him his power and great authority when the armies of Justinian, the emperor of Rome, in A. D. 538, destroyed the Ostrogoths and established the pope head of all the churches.

The 1260 Years

As has been shown in a previous chapter, it is from the date 538 that the supremacy of the Papacy should be dated. As “power was given unto him to continue forty and two months,” and as each Jewish ecclesiastical month contained thirty days, we have here just 1260 days. As each day represents a year (Ezek. 4: 6), this period of 1260 years would bring the end of

papal supremacy just 1260 years after 538. This points to the year 1798 as the ending of the supremacy of the Papacy. In that year, 1798, the pope was taken prisoner by Berthier, a French general; a decree of religious liberty was proclaimed in Rome; a Roman republic inaugurated; and the pope was exiled into France, where, shortly after, he died.

These circumstances constituted the "deadly wound" seen by the prophet. These are the circumstances referred to in the expression, "He that leadeth into captivity shall go into captivity." Rome, which for so many centuries had led tens of thousands of the people of God into captivity, and killed them with the sword, was in 1798 given a stroke with the sword itself and led into captivity. Let it be noticed, however, that the deadly wound made in 1798 is to be healed.

The United States

At the time when John saw the papal beast being struck with the sword and going into captivity, or in 1798, he



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America has prospered under the benign influence of civil and religious liberty.

turned and saw another beast coming. This is the fourth symbol of this prophecy.

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon." Rev. 13: 11.

All of the features and specifications of this symbol make it necessary to apply it to the United States.

The time when this symbol appeared was in 1798. John saw it *coming* as he saw the Papacy *going*. He did not say, "I saw another beast *that had come*," or "I saw that another beast *would come*," but "I saw another beast *coming*." It was coming in 1798, at the time when the Papacy was going into captivity. Therefore the government which this symbol represents must be arising about the year 1798.

John saw this symbol coming up "out of the earth." The preceding beast, the leopard, came "up out of the sea." (Rev. 13: 1.) So also did the beasts of Daniel 7. Water, in symbolic prophecy, represents "people, and multitudes, and nations, and tongues." (Rev. 17: 15.) Hence "the earth," out of which this two-horned symbol came up, would represent just the opposite of the sea, or a place where there had been no multitudes or nations, a land where there had been no great organized systems of government. Hence the two-horned symbol represents a government that arises in new territory, territory never before occupied by great systems of government.

In the New World

The symbols of the seventh and eight chapters of Daniel, and of the dragon and leopard beast, have covered practically all of the countries of Europe. Therefore, this new symbol, as it is said to be "another beast," not any part of the nations of the Old World, must arise in the New World, the Western Hemisphere.

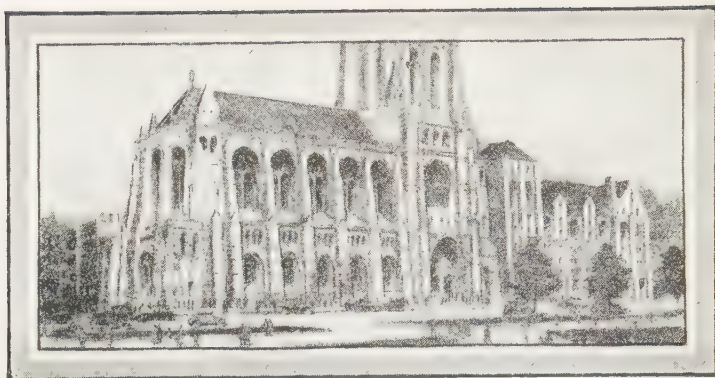
Upon the heads of the dragon of the twelfth chapter, and on the horns of the leopard beast of the thirteenth chapter, there were crowns. This reveals that these governments were of the monarchical form. They were kingdoms. On the head of this two-horned symbol there is no crown, neither are there crowns on his horns. From this it is plain that the nation represents a government that is not a monarchy, but a republic, a government of the people.

Again, this symbol has two horns like a lamb. The lamb is the symbol of Christ. These two horns, then, represent two principles of civil government that are Christlike in character. These two principles of civil government are without question those referred to by Christ in Matt. 22:21, the principles of civil and religious liberty, or an entire separation of the church and state.



Boston Photo News

Our beautiful land has been the home of the Christlike principles of civil and religious liberty.



International Newsreel

Spiritual pride rears mammoth cathedrals and wields a baneful influence.

The Mystic Number 666

SUMMING up the specifications of the prophecy of the twelfth and thirteenth chapters of Revelation that have already been discussed, it is clear that the prophecy foretells the rise of a new government in the affairs of men, a government that would be making its appearance about 1798, arising in new territory in the Western Hemisphere, coming up as a republic, and that it would have in its fundamental law the two great principles of civil and religious liberty.

It is evident that there is no other nation in the world that has fulfilled this prophecy but the United States of America.

This government was coming up in 1798. It was coming up in new territory in the Western Hemisphere. It was coming up as a republic. It had in its fundamental law the two principles of civil and religious liberty. These specifications have been met in no other country. But the United States fulfills them all.

The remainder of the prophecy is as follows:

"And he [the two-horned symbol] exerciseth all the power of the first beast [papal Rome] before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an

image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is Six hundred threescore and six." Rev. 13: 12-18.

The Image of the Beast

Here is a prediction that the enemies of liberty in America will make attempts to violate the great fundamental principles of liberty. They are described as seeking to set up what is called "an image of the beast." We now inquire what this is.

The "beast" referred to is the papal beast. An image of the beast would be something like the beast, for an image is a likeness.

What, then, is the Papacy, an image of which will be established in the United States? The Papacy is a union of church and state with the church dominant. There are those who will seek to establish something like that, another union of church and state, in the United States.

Of course, in order to accomplish this it will be necessary for the government to turn its back upon the principles upon which it was founded. This, then, is a prophecy that the principles of civil and religious liberty, which constitute the foundation and glory of the American government, are ultimately to be repudiated and renounced. The beast that at first was lamblike, will ultimately speak with the voice of a dragon.

The Mark of the Beast

The same enemies of liberty will attempt to enforce upon all what is termed "the mark of the beast."

What is this mark? It is something that belongs to the beast, the mark of *the beast*. It must, then, be some institution of the beast by which the one receiving it is marked as a worshiper of the beast.

The beast is a symbol of the Papacy. Therefore "the mark of the beast" must be some act or observance by which the authority of the Papacy is recognized.



During the Dark Ages the church used the sword as its main instrument for evangelization.

In a previous chapter of this book, the one on "The Great Counterfeit of Christianity," attention was directed to the fact that in the counterfeit system of religion called the Papacy, Satan had attempted to substitute for each truth of the gospel a spurious and false teaching. For the true law of God a false and counterfeit law had been substituted. Some of its commandments are the same as God's law. Some have been changed by the Papacy. The chief point changed in the law of God is the Sabbath, from the seventh day of the week to the first.

Before the world, then, there are two laws, one the true law of God; the other the law as it has been changed by the Papacy. It is evident that by the relation that Christians sustain to these two laws they are marked as servants of one power or the other, according as they show themselves obedient to the law of God or obedient to the law of the anti-Christ; obedient to the true gospel or to its counterfeit.

If they keep the law of God as it was originally given by God himself, they will observe the Sabbath of the fourth commandment, the seventh day. If they serve the counterfeit system, which has tampered with the law of God, they will observe the first day of the week, the counterfeit sabbath.

The true Sabbath is the seal, or mark, of God; the counterfeit sabbath is the mark of the Papacy, "the mark of the beast."

The change that the Papacy has made in the law of God, the substitution of the counterfeit sabbath for the true Sabbath, constitutes "the mark of the beast." There are religious organizations and combinations of churches in the United States today that are seeking to have its observance enforced upon all the people.

Before Our Eyes

If the reader will turn back in this book to the chapter on "The Change of the Sabbath," he will find there, in the admissions of the Papacy itself, the acknowledgment that the Papacy has changed the Sabbath from the seventh to the first day of the week, and that it recognizes in the observance of Sunday deference to itself. It claims that the act of changing the Sabbath is truly a mark of its great power.

From this prophecy it is clear that the great final attempt of Satan to destroy the truth of God from the earth is to be

made on the same issue that has always been the center of his attacks, the law of God and the Sabbath of Jehovah.

In order for this prophecy to be fulfilled, some degree of church federation must be effected between the various Protestant bodies of this country. Only in this way could an "image of the beast" be formed. When such federation is fully developed, it will devote much of its time and attention to efforts seeking to obtain the power of the state to enforce religious principles. It will endeavor to obtain Sunday legislation and Sunday law enforcement.

Before our very eyes just such a movement as is here foretold is taking place. Even now there is a federation of more than thirty of the Protestant churches in the United States, known as the "Federal Council of the Churches of Christ in America."

This great organization is making itself very active in seeking the passage of Sunday laws. It is being assisted in this un-American work by the organization known as "The Lord's Day Alliance," as well as by other religio-political bodies.

Thus the image of the beast has been formed, and is beginning to speak and cause the enforcement of the mark of the beast, the counterfeit sabbath, the Sunday institution.

And so the denominations that have refused to follow in the path of light and truth, are becoming identified again with Rome, and following in the footsteps of Rome in persecuting God's people and opposing God's truth. Satan has again succeeded in corrupting the church. As the churches have been unwilling to give up all of Rome's errors, Satan has succeeded in drawing them on to the backward path to Rome.

Satan's Final Attempt to Overthrow the Church

This is the last attempt of Satan to overthrow the church. The remnant church, which, in opposition to the whole counterfeit system of substitutes, both in the Roman and in the Protestant churches, is proclaiming the whole truth of the gospel, the true Sabbath along with the other truths that have been perverted during the ages of the past, will be the special object of Satan's hatred and active warfare. He will attempt to get rid of the people of God, and thus attempt to destroy the truth of God which they preach.

In order to accomplish this, Satan causes his followers in

the churches that have combined to enforce their false doctrines to go to the length of passing a decree of death upon all those who will not consent to accept the counterfeit system in place of the true, and the counterfeit sabbath, the mark of the beast, in the place of the true Sabbath, the seal of God.

These are the things which the prophecy leads us to expect. This Sabbath question, big with importance as it already is, will become of even greater importance, and will be pressed with ever-increasing urgency upon the attention of the people of the world. It will become the great test of loyalty, to God, to the truth, to the Bible.

It is a question that must be decided by every individual. And that decision will array the individual on one side or the other in the last great conflict between Christ and Satan. Allegiance to Christ or to Satan will be manifested by the decision to keep Christ's Sabbath, the seventh day, or the false sabbath, the first day. The first is the seal of God; the second is the mark of the beast.

The Number of the Beast

The thirteenth chapter of Revelation closes with this command:

"Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man: and his number is Six hundred threescore and six." Rev. 13: 18.

In order that the student of prophecy may verify the accuracy of his interpretations, the beast is identified. Count his number, is the divine admonition. It is the number of a man, a certain man, a man most certainly connected with the beast. At once the mind goes to that man who stands at the head of the papal system, the pope. The number of the beast is his number.

The head of the Roman Church "is crowned with a triple crown as king of heaven and of earth and of the lower regions."—*Ferraris'* "*Prompta Bibliotheca*," article "*Papa*." He claims to be the divinely appointed representative on earth of Jehovah, claiming the title, "The Vicar of God." This was stated by Gratian in his decrees as follows:

"*Beatus Petrus in terris Vicarius Filii Dei videtur esse constitutus.*"—*Decretum Gratian Prima Pars, distinction XCVI.*

Translated, this means that Peter, and the pope of Rome

as his successor, is the "*Vicarius Filii Dei*," that is, "the vicegerent of the Son of God."

There are those who declare that they have seen these words, in precious stones, upon the tiara of the pope, especially that of Pope Gregory XVI. The claim that this title is accepted and used by the popes, and that it has been inscribed on the papal tiara, is admitted by *Our Sunday Visitor*, a Catholic paper of Huntington, Ind., in its issue of April 18, 1915, and not only admitted, but the use of this title by the popes is defended.

Now let the reader, with this title, VICARIUS FILII DEI, before him, "count the number of the beast." Add together (bearing in mind that the letter U was formerly the same as V in Latin, the latter always being used instead of the former, which custom is still largely followed) all the Roman numerals in this title, as explained in the accompanying table.

God does not leave His commandment-keeping people to be overwhelmed by the wrath of the dragon, nor does He leave the world unwarned regarding the truth of this great issue. At the time when the effort is being made to destroy both the truth and the people of God, the full message of the gospel will be carried to all the world by God's people, and the way

will be prepared for the second coming of Christ to finish the work of salvation. This final message of the gospel will constitute a warning against the beast and his image and the reception of his mark.

V	=	5
I	=	1
C	=	100
A	=	0
R	=	0
I	=	1
V	=	5
S	=	0
F	=	0
I	=	1
L	=	50
I	=	1
I	=	1
D	=	500
E	=	0
I	=	1
Total		= 666



International Newsreel

New Guinea savages are among those in far-away places to whom the gospel is going.

The Great Threefold Message

BEFORE the first coming of Christ, John the Baptist delivered to the Jewish nation the message of His coming. This message was based on the prophecies of the Bible, and was designed to "make ready a people prepared for the Lord." (Luke 1:17.)

Before the second coming of Christ another message will be delivered to all the world warning the people of the coming of Christ. This also will be based upon the prophecies of the Bible, and its acceptance will make ready a people prepared for the Lord.

In our discussion of the prophecy regarding the United States in the preceding chapter we have seen that there are two powers that attempt to secure great power in governmental affairs. These are called the "beast" and "the image of the beast." The beast is a symbol of the Papacy, and the image of the beast is a symbol of apostate Protestantism, a combination of Protestant churches seeking for the power of the government for the purpose of enforcing certain religious customs and institutions, such as the Sunday institution. This is so clearly the very essence of Catholicism that it is called "the image of the beast," that is, it is an exact likeness of Catholicism.

This "image of the beast," when fully formed, will attempt

to enforce what is called "the mark of the beast." This is the Sunday institution enforced by law. The seventh day is still the Sabbath enjoined upon all by the fourth commandment. The observance of the first day of the week has no foundation in the Scriptures. It has been brought in as a Christian institution and purposely put in the place of the Sabbath by that power which in the prophecy is spoken of as "the beast." It has been placed in the ten-commandment law as a badge and token of that church's power to legislate for the people of God. It therefore inevitably becomes "the mark of the beast."

The Divine Message for Today

In order that the world may not remain in ignorance of the real significance of these movements and conditions, God sends into the world a message of truth which deals with these things. This message exactly fits the conditions foretold by the prophecy, and is sent by God to meet this very situation. This message is a threefold message. It will be found in the fourteenth chapter of Revelation.

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. . . . And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." Rev. 14: 9-14.

There are five things in this message that are worthy of special mention. They are: It warns against the beast, his image, and the reception of his mark; it leads to obedience to the commandments of God; it teaches the faith of Jesus; its acceptance, and the resulting persecution, develop patience; and it is the last message to be given the world before the second coming of Christ. This last truth may be seen from the fact that as soon as this message is given Jesus is seen coming in the clouds of heaven to reap the harvest of the earth, as in the fourteenth verse.



God's final work in the earth will be done with the power, glory, and swiftness of angelic beings.

This message, then, fits the present situation. It is a message given for this particular time and to meet the special conditions that now prevail on earth. It not only warns against the worship of the beast and his image, but it tells how to avoid that worship. It not only tells men what they shall not do, but it tells them what to do. It not only calls men to fight against the beast and his image, but it tells them how to get the victory. It does this in the expression, "the faith of Jesus."

This final message of the gospel of Christ will so fully prepare those who receive it to meet God that they are said to be "without fault before the throne of God." (Rev. 14: 5.) It is therefore evident that this threefold message will contain all the truth of God. It is "through the truth" (John 17: 17) that the people of God are sanctified, and if those who accept the threefold message become without fault before the throne of God, it will be because they have the full and complete truth of the gospel.

"This gospel of the kingdom," the message of the coming kingdom, will also "be preached in all the world for a witness unto all nations," not for their conversion, but "for a witness," "and then shall the end come." Matt. 24: 14. That is, a people will be raised up, as was John the Baptist, who will take the message of the coming Saviour, and the fullness of the truth of the gospel, to all the world before the second coming of Christ. When they have completed this task, "then shall the end come."

The Last Church

This last church, which will be the full fruitage of the Reformation, will have revealed to it all of the truths which Satan has so successfully hidden under his great counterfeit system during the centuries of the Dark Ages. It will, therefore, preach not only the message that the Lord is soon to come, but it will also possess and teach the truth concerning the true God, the true Saviour, the true sanctuary, the true priesthood, the true law, and the true Sabbath, and those other truths which have been perverted.

The people, therefore, who deliver the final message of the gospel to the world will believe in God the Father as the great King of the universe. They will believe in His infinite love for all His creatures, and in His great plan for the salvation of sinners.

They will believe in and preach Christ as the only Saviour from sin. They will present Him to the world as the great sin-bearer for the human race, and will show that whereas He was in the image of God, He emptied Himself and was made in the form of man, and then humbled Himself to die on the cross, being both human and divine.

They will exalt Christ as the only Mediator between God

and man, teaching that all blessings which have ever come from the hand of God to the human race have come through Him, and that through His mediation the whole creation was brought into existence. (John 1: 1-3, 14; Col. 1: 13-17; Heb. 1: 1, 2.)

They will believe and preach Christ as the only true Advocate with the Father, offering His blood constantly in our behalf, our Intercessor, who presents for us the merits of His own sacrifice for sin.

The Revelation of God to Men

They will proclaim that the Bible is the only true, full, and complete revelation of the will of God to mankind, that it is the inspired and authoritative word of the living God.

They will believe and teach that the Holy Spirit is the only true vicegerent of the Son of God on earth, and will accept no other.

They will believe and teach the true gift of prophecy given to the church of Christ (Eph. 4: 8-14); that it is the authoritative and infallible voice of God to His people, because it comes through the true succession (Rev. 1: 1); and that this gift will be restored to God's remnant people (Rev. 12: 17; Rev. 19: 10) to lead them in giving the last message of the gospel to the world.

They will hold the truth regarding the sanctuary question — the heavenly sanctuary, in which the Lord Jesus is our High Priest, which was to be cleansed at the end of the long prophetic period of twenty-three hundred years, or in 1844. (Dan. 8: 14.)

They will believe and teach the truth regarding the true sacrifice once offered on Calvary for the sins of the human race, and they will show that this one sacrifice for sins was sufficient for the salvation of the human race without the idolatrous sacrifice of the mass.

They will rejoice in the truth concerning the true priesthood of Christ, who was made a priest forever after the order of Melchizedek, the priest who stands at the head of the new creation, who by offering Himself, interceding through His own blood in the heavenly sanctuary, is able to save unto the uttermost all who will come unto God by Him.

They will believe and teach the truth concerning the

necessity of confessing our sins to the High Priest above, and not to any earthly priest.

They will believe and also teach the truth concerning the fullness of the forgiveness of the sins that are confessed to this High Priest, and the completeness of His cleansing of the sinner from all unrighteousness.

They will practice the truth concerning true baptism, that it is a burial and a resurrection, that it typifies the complete death of the "old man" of sin, "the body of sin," and its burial, and then a resurrection to "walk in newness of life."

They will believe and teach the truth concerning the true communion, the Lord's supper.

The True Law and Sabbath

They will believe and teach the truth regarding the true law of God, which existed in the very beginning, was given in thunder tones on Mount Sinai, and which is the perpetual standard of righteousness, the very foundation of the government of God.

They will believe and teach the truth regarding the true Sabbath, which was made by the Creator in Eden, and given to the human race as a perpetual memorial of the exercise of the creative power of God. They will discard the false and counterfeit sabbath, as they will also all the counterfeits of the false system, and observe only the true Sabbath of Jehovah, the seventh day. This they will present as the sign between Jehovah and His people. (Ezek. 20: 12, 20.)

They will teach the truth also of the nature of man, the state of the dead, the reward of the righteous, and the fate of the wicked, all of which have been perverted in the false system. Instead of preaching a purgatory or a conscious state of existence in death, they will teach the truth of the Bible that the dead are unconscious (Ps. 146: 3, 4), that "they know not anything" (Eccl. 9: 5, 6), that man is mortal (1 Tim. 6: 13-16; 1 Cor. 15: 51-54), and that the time of rewards and punishments will take place, not at death, or in death, but at the resurrection from the dead.

Thus this people whom God chooses to deliver His final message of truth will believe and teach the genuine form of every truth that has been counterfeited in the Papacy, Satan's

counterfeit of Christianity. The message that they will present to the world will obviously be the exact opposite of the Papacy in every part and detail, and therefore, when it is preached it will constitute a great warning against "the beast and his image," and against the reception of his mark.

Inasmuch as this last church of Christ is the exact opposite of the system that Satan has designed shall take the place of the gospel, it is not to be wondered at that "the dragon" makes special war against this remnant, which "keep the commandments of God," and deliver the last message of God to the world. (Rev. 12:17.)

That this movement which stirs the wrath of the dragon is the same as that which gives the warning message against the beast and his image, as recorded in Rev. 14:12, is evident from the fact that they are described in almost identical terms. Read both Rev. 12:17 and Rev. 14:12. Those who give God's final message will be commandment-keepers, and therefore will observe the seventh-day Sabbath.

This last message of the gospel, containing the full truth of God, will not be preached in a corner to just a few people, but will be taken to all the earth, "preached in all the world as a witness unto all nations." When it has been taken to all the earth Jesus will come the second time, and the great controversy between Christ and Satan will come to an eternal end.

The Remnant Church

It will be a matter of profound interest to the reader to learn that just such a people as is described in this chapter as the remnant church has been raised up, and that they are now engaged in the very work called for in the prophecy, that of taking the final and complete message of truth to all the world. It will also be of interest to know just how far they have progressed in the work of preaching the last message of the gospel to all nations. We shall be able to gather some idea of how near the coming of Christ is by the extent of the preaching of this final message, for when it is preached in all the world the end is to come. If it has been taken to nearly all the world at this time, the end must be very near.

About the year 1845, in the New England states there came into existence a movement that developed into the organiza-

tion that is now being used of God to give His last message to the world, the message of warning against the beast and his image. A few people at that time, in studying the question of the sanctuary, came to the conclusion that it was necessary to obey the commandments of God, the Sabbath commandment with the others. They began the observance of the Sabbath at once. At the same time they became profoundly impressed with the thought that God had commissioned them to bear the message of the second coming of Christ to the world. To this small people God restored the gift of prophecy, and this gift ever since has been a great blessing to them.

Being inspired with an earnest missionary zeal at the very beginning, they began to teach the truths that God had revealed to them. It was not long before some of their neighbors began the observance of the Sabbath. These told others of these truths, and these still others, until churches began to multiply, and conferences were organized. Their message spread to the western states, and other churches and conferences came into existence. Finally missionaries were sent to California, and in a few years there were hundreds of believers on the western coast. Today there is not a state in the United States where they are not carrying forward their work of presenting the final message of the gospel. Their work has grown at a remarkable rate, their numbers having approximately doubled every ten years since their origin. In 1850 they numbered approximately 1500; in 1860, 3,000; in 1870, 6,000; in 1880, 12,000; in 1890, 25,000; in 1900, 50,000; in 1910, more than 100,000; and in 1920, approximately 200,000.

Into All the World

In 1874 they sent out their first foreign missionary, believing that God desired them to carry the message to the ends of the earth. Since this first missionary was sent out more than fifty years ago, they have practically covered the earth with their missionary operations. They have organized conferences and churches throughout Europe with more than 80,000 members. They have sent out hundreds of missionaries into heathen lands. They are working in China, India, Japan, Korea, Burma, Australia, New Zealand, Tasmania, the Philippines, the East Indies, the Pacific Islands, Persia, Turkey,

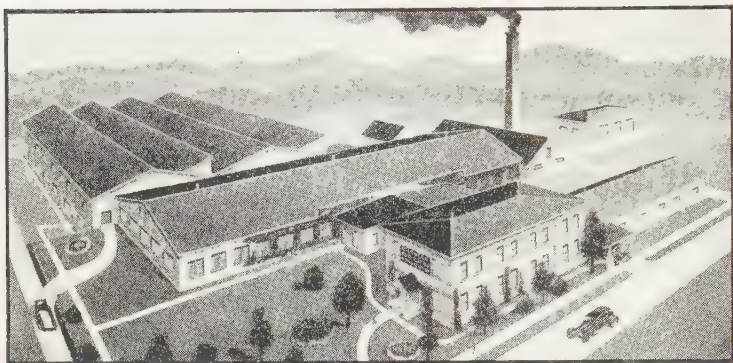


One of the more than 1500 schools and colleges where the young are taught to prepare for Christ's coming.

Russia, Siberia, all of the nations of Europe, in Africa, and in South America. Their missionaries go out with the firm conviction that they are bearing the last message of God to a dying world. They are all working with but one purpose, to take to all the earth in a single generation the last, and complete, message of the gospel of Christ, and they believe with all their hearts, that when this work has been completed, the end of all things will come.



The gospel of health is preached through many sanitariums and treatment rooms.



From 55 printing establishments literature in 133 languages goes to warn the world of Christ's coming

During the growth of their work they have established for the training of their young people and children more than sevenscore colleges, academies, and intermediate schools, and nearly fifteen hundred church, or primary, schools. In these educational institutions they are training about 65,000 children and young people in the principles of the third angel's message, and many of them are being given a special training for service in the proclamation of that message.

They have also established more than fifty publishing houses and branches in all parts of the world. These plants are constantly employed in turning out millions of pages of tracts, pamphlets, papers, magazines and books, and this literature is being distributed to the people of the earth by hundreds of evangelistic colporteurs, all of it containing the message that they feel impelled to give to the world.

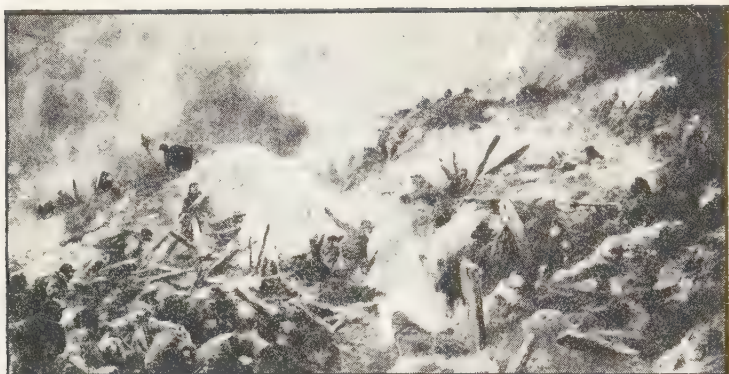
They have also established scores of sanitariums and treatment rooms for the treatment of the sick, both in soul and body. These health centers are scattered over all the earth.

After studying this movement and its message for years, with the time of its arising, the fact that it followed the churches of the Reformation, and has gone beyond them into advanced light, observing that it is in very truth delivering to the world the message of the coming of Christ, that it meets all the specifications of various prophecies regarding the last movement of the gospel, that it teaches the observance of the ten command-

ments in fulfillment of these same prophecies, that it teaches Sabbath-keeping, that it is the very opposite of the Papacy in every part and detail, that it is preaching the warning message against the beast and his image, and that all of the fundamental truths of the gospel of Christ are contained in its message, the writer has no hesitation in confessing his profound conviction that this movement is in very deed and truth what it purports to be, the final work of the gospel among men.

Persecuting the Remnant

Having swept all the world into one deception or another, and turned the truth of God into a lie, and succeeded in getting men to believe that lie, Satan's last attempt against the church of Christ will be made with the intention of destroying from among men this remnant church of Christ, carrying, as it does, the banner of truth to the world. He will bend all the energies of his master mind to the work of bringing these servants of God to destruction, and with them the truth that they bear to the world. He knows that he has but a short time in which to work. The controversy between himself and God that began in heaven is fast closing up, and he realizes that what he does he must do quickly. He is determined to destroy the truth of God from the earth, and also the people of God. Therefore, "the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.



Underwood & Underwood, N. Y.

Indescribable distress and death will be the portion of the finally impenitent.

The Seven Last Plagues

THE great, threefold message of Revelation 14 is brought to a close in precisely the same way as that in which every other similar message of present truth has ended, by the punishment of those who reject it.

The rejection of the message of Noah brought about the destruction of those who refused to obey. The refusal to heed the warning that the angels brought to Sodom and Gomorrah brought about the utter overthrow of those cities. Jerusalem was destroyed by the Babylonians because the people of God would not believe the message of the prophets. Jerusalem was destroyed again by the Romans because the Jews rejected the messages of Christ and His apostles. These messages of warning and instruction have carried both salvation and destruction with them; salvation for those who accepted them, but destruction for those who rejected them.

So it is with the last great message of the gospel, the message of the second coming of Christ and the keeping of the commandments of God. There is salvation in it for all who believe, but there is utter destruction in it for those who reject. This is plainly announced in the very terms of the message itself:

"And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, *the same shall drink of the wine of the wrath of God*, which is

poured out without mixture into the cup of His indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb." Rev. 14: 9, 10.

The Wrath of God

Here it is said that those who reject the truth of the threefold message will be compelled to "drink of the wine of the wrath of God." What this wrath is, is explained in another verse:

"And I saw another sign in heaven, great and marvelous, seven angels having the seven last plagues; *for in them is filled up the wrath of God.*"

From this it is clear that the punishment that will be visited on those who refuse to heed the message will be the seven last plagues, in which God's wrath will be poured out on a rebellious world.

At the same time, however, John sees those who have obeyed the message, and is permitted to behold their triumph and their reward. He says:

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, Thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest." Rev. 15: 2-4.

The Close of Probation

During the time in which the seven last plagues are poured out no man can be saved. Probation will close before the plagues begin to fall, and the door of mercy will be closed. The beginning of the plagues is the end of the day of salvation, and the beginning of the day of the Lord. This is the day of which Amos speaks:

"The day of the Lord is darkness, and not light, . . . even very dark, and no brightness in it." Amos 5: 18-20.

Zephaniah declares:

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, . . . and I will bring distresses upon men, that they shall walk like blind men, because they have sinned against the Lord:

and their blood shall be poured out as dust, and their flesh as the dung." Zeph. 1: 15-18.

It is this day of which Peter writes, "The day of the Lord will come as a thief in the night." Probation will close when men least expect it. When the investigative judgment in heaven is completed, and every case has been decided for eternity, then the Judge will lay aside His priestly garments and clothe Himself with the garments of justice and punishment. It is at this time, at the close of the judgment, at the close of the day of salvation, at the beginning of the day of the Lord, when mercy no longer pleads, that the Spirit of God is finally removed from the earth, and this decree goes forth from heaven:

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22: 11.

When this decree has gone forth the plagues begin to fall on men. That there is no salvation during the time of the plagues is evident from the following passage:

"And the temple was filled with smoke from the glory of God, and from



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Worse than famine for bread will be the hopeless
famine for God's word when it is too late to heed it.

His power: and *no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.*" Rev. 15: 8.

These seven last plagues are literal, not figurative. The very words of the Bible will be carried out in the punishment which is to come upon the world for rejecting God's last offer of mercy. In many respects they are similar to the plagues that were poured upon Egypt when God delivered His ancient people from bondage and brought them out to take them into the promised land. In one respect they are not like these ancient plagues. There will be no mercy shown to any when the last plagues are falling. This is the meaning of the expression, "the wrath of God, which is poured out without mixture." There will be no mixture of mercy in the seven last plagues, and in this they will be unlike every divine visitation of wrath ever before manifested against mankind. They will utterly consume the race from the earth.

The First Plague

"And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." Rev. 16: 2.

This is very similar to that plague of boils and blains that broke out on the Egyptians when God delivered the Israelites from Egypt. (Ex. 9: 8-10.) It will be a running, ulcerous sore, and it will be upon those who have rejected the truth of the great, threefold message of warning against false worship. Those who persist in this false worship, and refuse to worship "Him that made heaven, and earth, and the sea, and the fountains of waters," will be marked by this fearful, festering sore. This is the first plague. When it breaks out upon men, we will know that the day of the Lord has commenced.

When we know that the day of the Lord has begun we may then know something about the nearness of the second coming of Christ. The Bible seems to teach that it will take about one year for the plagues to be poured out, and Christ will come at the end of that year. "Therefore shall her plagues come in one day, death, and mourning, and famine." Rev. 18: 8. "I have appointed thee each day for a year." Ezek. 4: 6. Hence when the plague of the terrible sore breaks out upon men, we may

know that it will be about a year to the second coming of Christ.

The Second and Third Plagues

“And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of water: and they became blood.” Rev. 16: 3, 4.

This, too, is similar to that plague of Egypt when the water was turned into blood. Certainly it is a fearful visitation of divine wrath. The fever of the festering sores pouring into their blood, creating an intense longing for water, and nothing to drink but blood! Such fearful plagues cannot last long, or else the whole race would perish at once. And the next plague adds an accumulation of misery and distress.

The Fourth Plague

“And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give Him glory.” Rev. 16: 8, 9.

In addition to the fever of the sores, and with no way to quench their thirst, the men who have rejected the mercy of God in His great closing message are subjected to the scorching heat of the sun until they blaspheme the God of heaven. Certainly the way of the transgressor is hard!

The Fifth Plague

“And the fifth angel poured out his vial upon the seat of the beast; and his kingdom is full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores; and repented not of their deeds.” Rev. 16: 10, 11.

This, too, is similar to the plague of darkness which was brought upon Egypt. There is no reason to believe this to be anything else but literal darkness, which will spread over the kingdom of the beast, the system of false worship that has attempted to blot the truth of God from the earth. Certainly a fit end for a system that has drawn a cloud of spiritual darkness over all the earth, and darkened the minds and souls of men everywhere.

It should be noticed in connection with this plague that the sores of the first plague still continue under the fifth, and men

are represented as gnawing their tongues for pain, while they blaspheme the God of heaven.

The Sixth Plague

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. . . . And he [they] gathered them together into a place called in the Hebrew tongue Armageddon." Rev. 16: 12-16.

The use of water, as a symbol in prophecy, represents "peoples, and multitudes, and nations, and tongues." Rev. 17: 15. Hence "the great river Euphrates" would represent the people, or the nation, that occupies and controls the territory watered by the Euphrates, and at present that nation is Turkey. The plague is a literal plague upon Turkey, which, as a nation is "dried up," or destroyed, and this acts as a signal to call the armies of the world to "the battle of the great day of God Almighty," which is to be fought at Armageddon. The agency that influences the kings "of the whole world" to come up to Armageddon at the signal of the fall of Turkey is spoken of as "the spirits of devils." This without doubt has reference to Spiritualism.

According to this prophecy, Turkey will come to its end under the sixth plague. This will prepare the "way of the kings of the East," that is, those nations lying east of Palestine; namely, China, Persia, India, and Japan, the great heathen nations of the world. As these eastern nations move westward under the influence of the spirits of devils, the western nations, under a similar influence, will be impelled to move eastward to meet them. They meet, and "are gathered together," in the "place called in the Hebrew tongue Armageddon." This is in the northern part of Palestine. There the destiny of the world is settled in "the battle of the great day of God Almighty."

The spirits of devils that drive the world on to its ruin at Armageddon come out of the mouth of the dragon, of the beast, and of the false prophet, indicating that religious issues will be involved at Armageddon as well as political. The dragon



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Like this patriarchal grain field, the world is
ripening toward its harvest by angelic reapers.

represents paganism, the beast Romanism, the false prophet apostate Protestantism. The world will be divided into three general groups, all of which will be found to be fighting against God. The spirits of devils take possession of these three systems of religion before they can influence the kings of the earth to go up to Armageddon. But when these three systems have definitely rejected God's final message, and have thus refused to be led by the spirit of God, then they are entirely given up to be controlled by devilish spirits masquerading under the guise of good angels, under the name of Spiritualism, and under this influence they are led on to their utter ruin.

While "the battle of that great day of God Almighty" is being fought out at Armageddon, the seventh angel pours out his vial.

The Seventh Plague

"And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne saying, It is done. And there were voices, and thunders, and lightnings: and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." Rev. 16: 17-21.

The seventh plague closes the history of the earth. It takes place in the midst of the struggle of Armageddon. While the nations of the world are struggling, God himself enters the fray to fight with His army. The thunder and lightning of His wrath begins to play over the heads of the contending armies. A mighty earthquake, which has never been equalled in force and destructiveness in the history of the world, shakes the earth with fury. The cities of the nations are brought to ruins by the earthquake and the hail that falls, every stone the weight of a talent, something over fifty pounds. The islands flee away, and the mountains disappear. This plague brings to an end the history of the human race on this planet. The three parts into which "great Babylon" is divided, are the same three parts already spoken of, paganism, Romanism, and apostate Protestantism.

Just as the Israelites in Egypt were protected by the power of God from the plagues that were brought upon their taskmasters, so God's obedient children will be protected from the plagues that are to come. The ninety-first Psalm seems to have been written especially with the seven last plagues in mind. Note its wonderful promises in this connection:

"I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust. *Surely He shall deliver thee from the snare of the fowler, and from the noisome pestilence.* He shall cover thee with His feathers, and under His wings shalt thou trust: *His truth shall be thy shield and buckler.* Thou shalt not be afraid for the *terror by night*; nor for the arrow that flieth by day: nor for *the pestilence that walketh in darkness*; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but *it shall not come nigh thee.* Only with thine eyes shalt thou behold and see the *reward of the wicked.* Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, *neither shall any plague come nigh thy dwelling.* For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91: 2-11.

And so the people of God will be protected in the day of His anger. May the reader be among them. But to be among them it is necessary now to heed the admonition:

"Seek ye the Lord, all ye meek of the earth, which have wrought His judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger." Zeph. 2: 3.



International Newsreel

Like the Woolworth Building above New York fog,
the peaks of prophecy show above earth's darkness.

The Millennium

THE second coming of Christ is the event that ushers in the millennium. The millennium is not, as many suppose, a thousand years of glory and peace on earth. It is not an age of progress. It does not result from the conversion of the whole world; nor will the world be converted during that period. Neither Christ nor His people will be on earth during the thousand years. That period does not offer a second probation to any.

On the contrary, it will be an age of darkness and gloom. It will be a period when death reigns over all the earth. The day of salvation will then have ended; the day of the Lord will have begun. Of this day of the Lord, or the millennium, we read:

“Woe unto you that desire the day of the Lord. To what end is it for you? The day of the Lord is darkness, and not light. As if a man did flee from a lion and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him. Shall not the day of the Lord be darkness, and not light? Even dark, and no brightness in it?” Amos 5: 18-20.

“Blow ye the trumpet in Zion, and sound an alarm in My holy mountain: let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; a day of darkness and of gloominess, a day of

clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations." Joel 2: 1, 2.

The Binding of Satan

During the thousand-year period — the millennium — Satan will be bound in some place called "the bottomless pit." Here it is impossible for him to carry on his work of deception. Here he receives a partial punishment for his career of evil.

"I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshiped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Rev. 20: 1-5.

The fact that Satan is bound during the millennium has led many to conclude that this period will be a very happy, glorious time of peace among the nations; that all the nations will be converted to the gospel; and as a result disband their armies, dismantle their navies, and learn war no more. This theory has been taught so long that it has come to be widely believed. It has absolutely no foundation in the Scriptures.

The World Will Not Be Converted

The Bible nowhere teaches that the whole world will be converted. In the parable of the wheat and tares, recorded in Matthew 13: 24-30, 36-43, it is made very plain that both the righteous and the wicked are to "grow together" until the "harvest," which is explained to be "the end of the world." At the end of the world, instead of the wicked all being converted, they are to be cast into a furnace of fire, where there will be "wailing and gnashing of teeth."

Instead of the world's growing better and better, as the exponents of the world-conversion theory teach, we are plainly told in the Bible that "evil men and seducers *shall wax worse and worse*, deceiving and being deceived." 2 Tim. 3: 13.



The mighty angel sent from God binds the adversary of earth and heaven.

In describing the days immediately preceding His second coming, Jesus declared:

"As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed.*" Luke 17: 26-30.

A picture of the days just before the second coming of Christ, then, may be had by a study of the character of the times just before the flood, and the destruction of Sodom and Gomorrah. Concerning these conditions, we read:

"God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6: 5.

The Order of Millennial Events

The order of events opening and closing the millennium is plainly set forth in the teachings of the Bible. It is to begin with the second coming of Christ. At this time there will be four classes of people on the earth; namely, the righteous dead, the righteous living, the wicked dead, and the wicked living. The Bible makes plain what becomes of each class.

At the coming of Christ all the righteous dead will be raised from their graves, and will be taken to heaven with the righteous living, who are to be translated.

"The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: *and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds*, to meet the Lord in the air: and so shall we ever be with the Lord." 1 Thess. 4: 16, 17.

The righteous dead, then, together with the righteous living, will be caught up to meet the Lord on the cloud.

They will not remain in the air, as some teach, but will go with the Lord to heaven.

"In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, *and receive you unto Myself; that where I am, there ye may be also.*" John 14: 2, 3.

In heaven they remain during the thousand years of the millennium:

"They lived and reigned with Christ a thousand years." Rev. 20: 4.

It is plain from this that the righteous are not on earth, but in heaven, during the thousand years that comprise the millennium.

The wicked dead are not raised at the second coming of Christ. They are left unmolested in their tombs. Their sleep is not broken at this time, for it is the plain and unmistakable teaching of Revelation that —

"The rest of the dead [the wicked] lived not again until the thousand years were finished." Rev. 20: 5.

The Two Resurrections

There are two resurrections — a resurrection of the righteous at the second coming of Christ, and a resurrection of the wicked one thousand years later, at the close of the millennium. Thus the millennium opens with a resurrection and closes with a resurrection.

The living wicked will be destroyed at the second coming of Christ, and will remain dead until the second resurrection, at the close of the millennium. It is to the wicked living at the coming of Christ that the apostle refers when in 2 Thess. 1: 7-10, he writes:

"You who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come to be glorified in His saints, and to be admired in all them that believe (because our testimony among you was believed) in that day."

From this plain teaching of the Bible we see clearly what becomes of the four classes on the earth at the second coming of Christ. The righteous dead will be raised, the righteous living will be translated, and together these two classes will be taken to heaven to live and reign with Christ for a thousand years; the wicked dead are left in their tombs, the wicked living are all brought to death, and together these two classes will remain in the prison house of death until the close of the millennium.



Publishers' Photo Service

The whole earth will be more desolate than are its present deserts.

The Depopulation of the Earth

DURING the millennium the world will be in a completely ruined, wrecked, and depopulated condition. It is Armageddon that will begin the slaughter that is to be as wide as the world. Armageddon is not only the self-destruction of a race in rebellion against God, but it is the forerunner of the final overthrow that shall befall all the wicked forces of the earth, a ruin from which there shall be no recovery, no return.

There could not, in the very nature of things, be any other issue than this to the great controversy between God and a race in revolt. True, the race might lay down its arms, and cease to fight against God, and thus bring an end to the rebellion; but so long as the race persists in its warfare, it can look forward to no other end than complete destruction.

For the controversy is one between right and wrong, between good and evil, and there can be no other issue to it, so far as men are concerned, except voluntarily giving up the wrong or perishing with it. In a warfare between a just and almighty Creator and His frail and rebellious creatures, between a righteous and omnipotent Ruler and His puny and revolted subjects, there can be but one end. Rebellious men must go down in death, while God triumphs. Wrong must be defeated by right.

On the part of Jehovah, the controversy is a just and righteous one. And being such, it admits of no compromise of the eternal principles of righteousness to the willfulness of fallen and misguided man. Nor can God be indifferent to man's sin, nor neglect it, nor overlook it. This would be but to perpetuate wrong. No, the cause of the controversy must be rooted up, the thing that caused the separation between God and man must be destroyed. Sin must be annihilated. Before the controversy can ever end, its cause must be eliminated. There can be no other adjustment.

And, therefore, so far as man is concerned, there can be but two ways for the controversy between himself and God to end. Sin is to be destroyed. Man can give it up and return to God, or he can be destroyed with it. Either he must yield to his Creator, and return meekly, penitently, and obediently to his allegiance to God; or, refusing to do this and continuing persistently to set aside the divine authority, rejecting the mercy that has been offered, and despising the grace that has been extended to draw him back, he must finally fall beneath the stroke of that justice which he has outraged, and be destroyed by the execution of those laws which he has transgressed. Either he must bow or be broken, yield or be overthrown; for God cannot deny Himself.

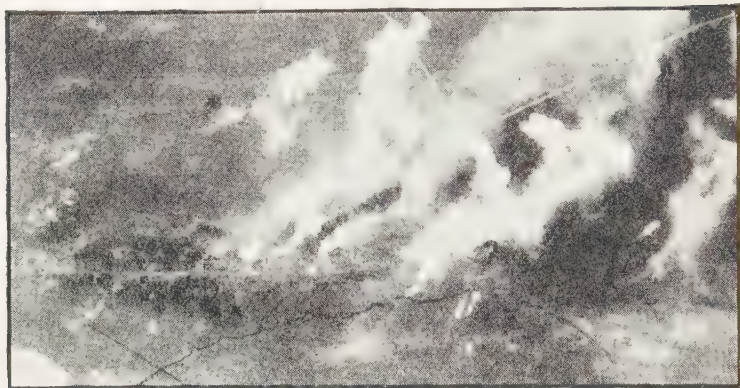
It is at the time of Armageddon, as we have seen, that—

"Evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Jer. 25: 32, 33.

"There Was No Man"

It was just after this great vision of the wrath of God at Armageddon and the second coming of Christ, that the prophet had a view of the earth.

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, *there was no man*, and all the birds of the heavens were fled. I beheld, and lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4: 23-26.



American Press Ass'n

"No man's land" will be world wide and a millennium long.

A description of the earth during the millennium will be found also in Isaiah:

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. . . . The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word." Isa. 24: 1, 3.

The Death Warrant of a Godless Race

The utter depopulation and ruin of the earth — such is the terrible destiny that overhangs this world. Not since the waters of the flood overwhelmed the human race has such a terrible and widespread destruction been known to man. In history there has been no fulfillment of this prediction. The war that humanity has been waging against Jehovah has not yet reached its final issue. But the end is hurrying on apace. The wrath of God, like a pall of blackness, overhangs the impenitent world. It is the death warrant of a godless and impious race. Nothing but slaughter as wide as the world can fill in the terrible picture. And when the time has come for God to pronounce judgment,

"Behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and His sword will the Lord plead with all flesh: and the slain of the Lord shall be many." Isa. 66: 15, 16.

The Furious Tornado of God's Wrath

This great tempest of the wrath of God will break suddenly upon a surprised and unready world. Those who have rejected

God's final offer of mercy, His closing message of the gospel, will be solacing their hearts with the belief that universal and lasting peace has at last been brought about between the nations of the world. Claims will be put forth that man has at last solved the long problems of the ages and created a perfect form of international government. And then,

"When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape." 1 Thess. 5:3.

Like a furious tornado will the storm of the wrath of an offended God burst upon those who have despised His mercy. "In the latter days" it shall do its work, falling "grievously upon the head of the wicked." (Jer. 23: 19, 20.) The earth will be strewn from end to end with the bodies of the slain of the Lord, as "dung upon the ground." (Jer. 25: 31-33.) The great and mighty, the nobles and princes, are called upon to howl and mourn over their impending ruin:

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have no way to flee, nor the principal of the flock to escape." Jer. 25: 34, 35.

This is the final doom of the rebellious race:

"Thine hand shall find out all thine enemies: Thy right hand shall find out those that hate Thee. Thou shalt make them as a fiery oven in the time of Thine anger: the Lord shall swallow them up in His wrath, and the fire shall devour them. Their fruit shalt Thou destroy from the earth, and their seed from among the children of men." Ps. 21: 8-10.

While the heathen are raging and the people imagining a vain thing, while rulers plot, and kings devise impotent devices, then—

"He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall He speak unto them in His wrath, and vex them in His sore displeasure. . . . Thou shalt break them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel." Ps. 2: 4, 5, 9.

In this manner the long controversy between God and man will close. There is no other prospect than this for the sin-cursed and impenitent race that persists in sin.

The race that obstinately continues its rebellion, and thus makes itself the enemy of God, cannot hope for life. For when Christ shall come to decide the controversy, then "a fire goeth

before Him, and burneth up His enemies round about." Ps. 97:3.

"The Lord at thy right hand shall strike through kings in the day of His wrath. He shall judge among the heathen, *He shall fill the places with the dead bodies*; He shall wound the heads over many countries." Ps. 110:5, 6.

Struck with Divine Justice

Similar to this is the instruction given to Ezekiel. After he beheld the terrible wrath of God poured out upon the nations that then existed, his eye pierced the future to the events of "the latter years." There, in connection with the consummation of the great controversy between a rebellious race and its Creator, he saw the countless foes of God marshalling themselves to battle against Jehovah like the gathering of a great tempest. But he also saw them meet with the fearful fury and vengeance of a despised God, who rains upon them "hailstones, fire, and brimstone," while at the same time He summons all the fowls of heaven and the beasts of the earth to come and gorge themselves upon the flesh of His enemies, the great and mighty of the earth, who have been struck with divine justice. (Ezek. 38:3-9, 17-22.)

In the vision of Daniel the kingdoms of the earth are represented by a great image grand and imposing, the materials of which degenerate in character until from the head of gold we descend, through silver, brass, and iron, to the feet made of a mixture of iron and clay. And then, with a suddenness that takes the world unawares, a great stone thrown by unseen hands with terrible velocity, strikes the colossal image on its feet, and crushes it all to powder, a powder that is driven and scattered by the whirlwinds of God's wrath until not a vestige of it remains, while the stone that overthrows the kingdoms of the world becomes a great mountain that fills all the earth.

The Resistless Might of an Offended God

Here is foreshadowed the fact that earth's kingdoms would degenerate, and the character of the race become so sinful that the resistless might of an offended God will at last smite them, resulting in their utter extermination, while their destruction will be followed by a better order of things in the kingdom of God, represented by the stone cut out of the mountain without

hands. This stone is to crush every opposing power, and fill the entire earth with its eternal and beneficent influence.

Passing on to the prophecy of Joel, we find him predicting the same events, and the utter overthrow of the enemies of God. All nations are summoned to the conflict. The men of war are bidden to come up. Their plowshares are to be beaten into swords, and their pruning hooks into spears. Both weak and strong are summoned to the valley of Jehoshaphat, to which place Jehovah himself is to bring down His mighty ones, and sit to judge the nations round about. Then the command goes forth:

"Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great." Joel 3: 13.

Multitudes are there in that valley of decision. The skies overhead are clouded with a pall of blackness. The voice of God thunders out of Zion, the heavens and the earth are shaken as by an earthquake's power, and God's judgments fall with a fury that exterminates all His puny foes.

The Fire of His Jealousy

Similar allusions will be found in Amos, Obadiah, and Micah. Zephaniah foretells the time when God shall "rise up to the prey" (Zeph 3: 8), when the nations are gathered and the kingdoms assembled. At that time he declares that God will pour out upon them His indignation, even all His fierce anger, and the fire of His jealousy will devour the whole earth.

The prophet Haggai delivers this message from God:

"I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Haggai 2: 21, 22.

According to Paul, who comments on this passage, this shaking will be more severe than that on Mt. Sinai when the law was given, for that voice shook only the earth, whereas it will now shake both earth and heaven, removing everything that can be removed, while the things that cannot be shaken, and the kingdom that cannot be moved, will abide and become the eternal heritage of God's people.

Thus the testimony of inspired men on the point of the

destiny of the human race is characterized by unity and harmony. It leads but to one conclusion. The controversy between a revolted race and the Creator will be closed by judgments unparalleled and indescribable in severity.

The Bottomless Pit of Satan's Captivity

From the description that the prophets have given of the condition of the earth during the millennium, we see that it will be a waste, desolate wilderness. There will be no man here. The righteous will be in heaven. The wicked will all be dead. The cities of the earth will be broken down at the presence of the Lord. All the works of man will be destroyed. Darkness will cover the earth. The bodies of the dead will be from one end of the earth to the other end. There will be no one to lament them or bury them.

It is the earth in this condition that is called the "bottomless pit," into which Satan is cast and bound. The term "bottomless pit" is used in Rev. 9: 1, 2, and is there applied to the Arabian desert, from which issued the hordes of Saracens and Turks that are described in that chapter. The term means any place of darkness, desolation, and death. And when the earth, during the millennium, returns to its original condition of chaos, "without form and void," it becomes "the bottomless pit" of Satan's captivity.

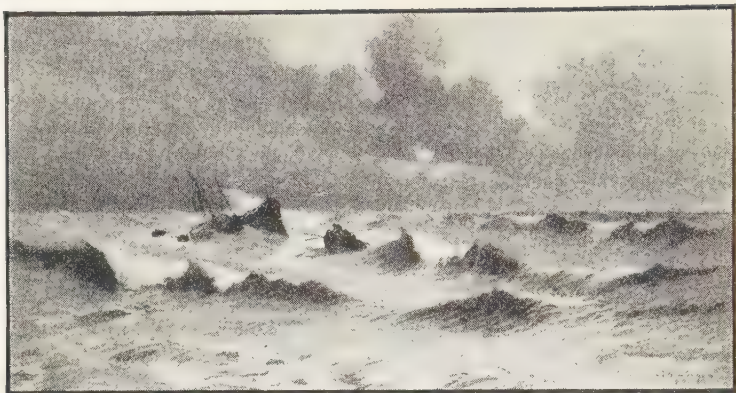
Binding of Satan

Here, in this desolate earth, with its cities broken down and its whole expanse become a great wilderness, without any of the human race left, Satan will be compelled to stay for one thousand years. He is bound by a great chain. This chain is not a chain of iron or steel, or tungsten, or brass, but a chain of circumstances. He is unable to do anything. He cannot deceive the righteous, for they are in heaven, out of his reach. He cannot deceive the wicked, for they are all dead. There is nothing he can do. By the very circumstances of his position he is bound, and he must of necessity remain bound until some change is brought about either in the condition of the righteous or in that of the wicked.

While this is not Satan's final punishment, it is a just preliminary to it. It is sin that causes the wreck of the world.

It is sin that causes the cities of the earth to be broken down. It is sin that slays the wicked. It is sin that makes the earth a desolate wilderness. All this is the work of Satan. This is the result of the rebellion he started in heaven and continued upon earth.

And now, during the millennium, he is made to understand what it all means, what its results have been. This ruined world is his handiwork. For a thousand years he is compelled to view the results of his work. He is compelled to live in the conditions that he himself has brought about. His work of deception has been made impossible. The righteous have at last escaped his grasp, and are enjoying the delights of heaven at the court of the King of the universe. The wicked are before him, but they are cold in death.



The dead in sea and land will be raised to stand before God.

The Second Resurrection

AS IT was the destruction of the wicked and the translation of the righteous at the second coming of Christ that bound Satan, so the great chain with which he is bound will be broken by the resurrection of the wicked at the close of the thousand years.

The millennium begins with a resurrection and ends with a resurrection. The righteous dead are raised at its beginning, and accompany Christ to heaven. The wicked dead are raised at its close.

"The rest of the dead lived not again until the thousand years were finished." Rev. 20: 5.

It is plain from this passage that the wicked dead are not raised until the close of the millennium; for if the rest of the dead live not again *until* the thousand years are finished, then when the thousand years *are* finished, the rest of the dead (the wicked) will live again.

Breaking Satan's Bondage

This, then, the resurrection of the wicked, breaks the chain of circumstances with which Satan has been bound during the thousand years, and makes it possible for him again to enter upon the work of deception. The emptying of the earth of all

human inhabitants constituted his binding, and now the resurrection of the wicked brings about his release.

The vast hosts of evil angels have been gathered about Satan, and now this great company is joined by the innumerable throng of the wicked.

"The earth shall cast out the dead, . . . The earth also shall disclose her blood, and shall no more cover her slain." Isa. 26: 19, 21.

Bishop Lowth renders these words:

"The earth shall cast forth as an abortion, the deceased tyrants."

These are the ones spoken of in Isa. 14:9:

"It stirreth up the dead for thee, even all the chief ones of the earth."

And this is rendered by Bishop Lowth:

"He rouseth for thee the mighty dead, all the great chiefs of the earth."

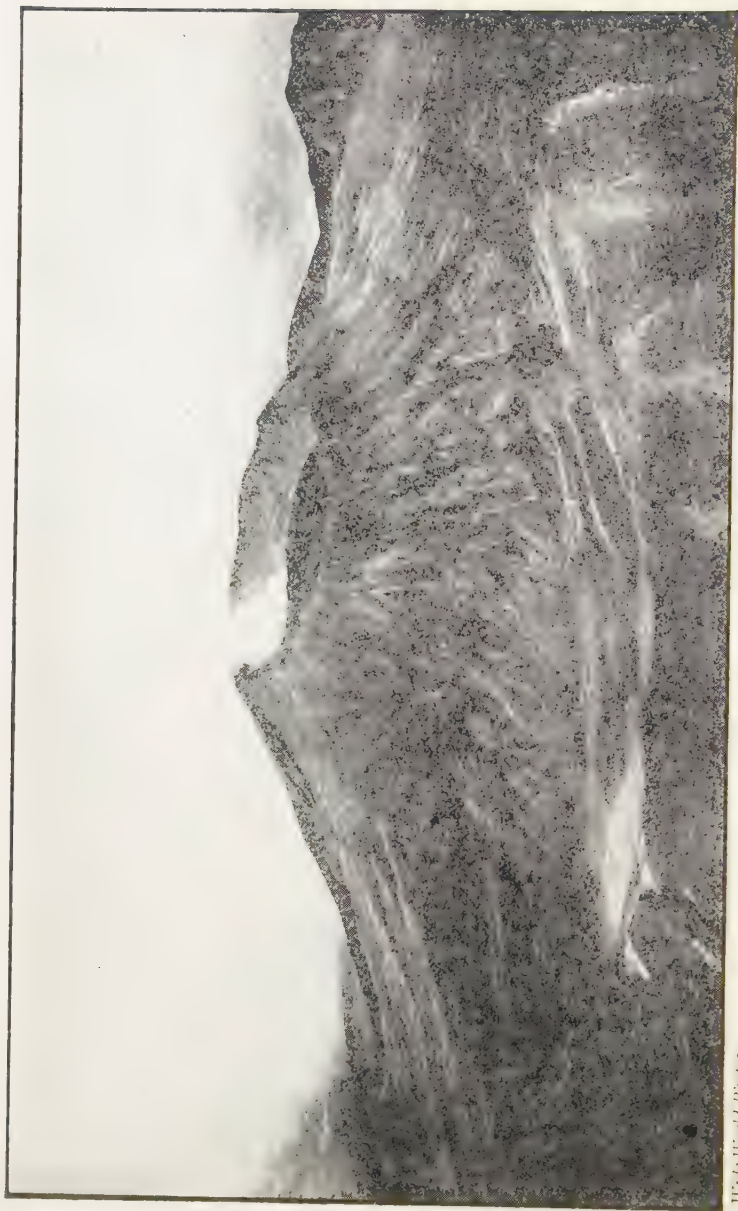
Here are included the giants who lived on the earth before the flood, and who perished with the flood. During the ages that are past the earth hid her dead. Blood defiled the land, and the pollution of the dead carcasses made it unclean from end to end. Now an end has come to all this. The earth discloses its blood, and no longer covers its slain.

The earth casts out the mighty dead. Every sinner comes forth. The accumulated generations that were in the world "which then was," and was overthrown with water at the time of the flood, generations that are now submerged in the bed of the oceans, and all the generations that have gone into their graves since the world was overflowed with water, come forth together to receive their final and eternal punishment. Many of those who come forth in the second resurrection are skilled in warfare, and they are just as eager as ever to destroy their opponents.

It is at this time that the holy city, the New Jerusalem, comes down from heaven and rests upon the earth.

"I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God." Rev. 21: 2, 3.

That beautiful city, lightened with the glory of God, destined to be the capital of the new earth, settles down upon the place



prepared for it, in the sight of the wicked. And in the city are the redeemed of the Lord who have been living and reigning with Him during the millennium.

End of the Conflict Between God and Man

The warfare of man against God, which was broken off at the second coming of Christ, when all His enemies perished, will be resumed when the wicked are raised from the dead at the end of the millennium. Their thousand-year sleep in death has not changed their natures in the slightest degree. They went down to their graves in rebellion against God. Their first impulse on awakening from the sleep of death is to continue in the same evil course.

The warfare of the rebellious race begins again just where it has broken off. But now it may be seen in its true light. It is not now confused by a medley of motives, international, inter-racial, interreligious. It appears now in its true colors. It is a rebellion against God. It is sinners against their Maker. It is a revolt of the puny creatures of the earth against the Majesty of heaven. It is Satan against Christ, sin against righteousness, evil against goodness.

Satan Plans Capture

As Satan sees himself joined by the great host of the wicked, and beholds before him the New Jerusalem, containing the righteous and the holy angels with their loved Commander, the Son of God, he determines that he will not yet abandon his struggle for the supremacy of the world. He points out to his angels and the mighty men of the earth that the city appears to be unprotected, and would doubtless be unable to resist attack. He leads them to believe that after all they may be able, with the assistance of the mighty hosts of the wicked, to surround the city and overthrow the government of God, and take possession of the New Jerusalem.

As Satan lays before them this great project, they agree to it, and plans are made to carry it out. The wicked are marshaled in companies and organized for labor and warfare. Armies are formed and drilled. Weapons of warfare are prepared for the great struggle that is to decide the long controversy between Christ and Satan for the control of the universe. Companies,

battalions, regiments, and corps are formed and drilled by great leaders in war.

The hosts of evil are all marshaled at last under one banner, that of the prince of demons. This is to be the battle that closes the warfare that began in heaven before the days of Adam and Eve, and has been the cause of all warfare since. The long controversy between Christ and Satan is about to be decided.

Satan leads the hosts of the wicked against the city, and they surround it on every side. They are led to hope for success, but instead they meet their eternal destiny in oblivion. What happens then we read:

“When the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the city of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.” Rev. 20: 7, 9.

The Tempest of God's Wrath

As the great host of the wicked surround the holy city, God goes forth from His place to punish His adversaries. Their wickedness has been great, and the tempest of God's wrath spends its fury upon the godless and the vile. The scepter of oppression is broken and the throne of iniquity is cast down. The empires of the earth have their power broken, and are given to the devouring flame. The fire of God falls from heaven, and the vast multitude of evil men and fallen angels are overwhelmed in its flames. Death is swallowed up in full and endless victory. The last enemy of God is destroyed by a power that is stronger than itself.

The fire that falls upon the wicked does not perpetuate them, but devours them. This is the second death, from which there will never be any resurrection.

Fate of God's Adversary

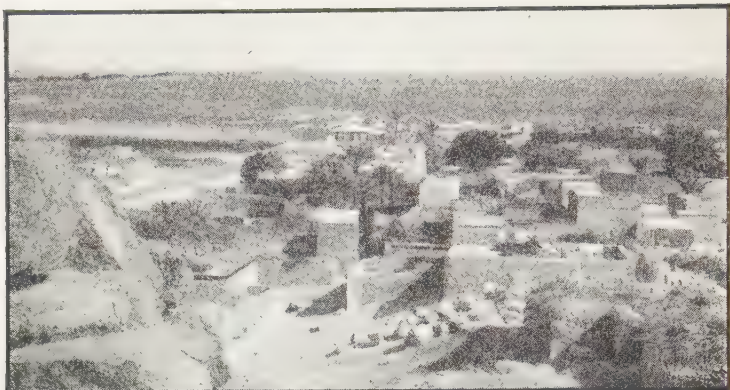
The fire will have the same effect upon Satan and his angels that it has upon the wicked. They also will be brought to nothing, and be as though they had never been. This is very plain from the words that God spoke to Satan:

"I will destroy thee, O covering cherub, from the midst of the stones of fire I will cast thee to the ground, I will lay thee before kings, that they may behold thee I will bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth in the sight of all them that behold thee. All they that know thee among the people shall be astonished at thee: thou shalt be a terror, *and never shalt thou be any more.*" Ezek. 28: 16-19.

The destiny of Satan is also referred to in the book of Malachi:

"Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch." Mal. 4: 1.

Thus the great conflict of the ages between Christ and Satan, between good and evil, will find its issue in the utter destruction of Satan and his angels and all who ally themselves with him. The fires of the last day will consume them, and leave them neither root nor branch. Satan is the root, and the wicked are the branches. The universe is to be cleansed from every stain of sin.



International Newsreel

The splendors of the old Babylonian cities have given way to ruins and hovels.

The Fall of Babylon

THE closing message of the gospel to the world is threefold. It commenced with the proclamation of the first angel (Rev. 14:6, 7) that "the hour of His judgment is come." Without in the least detracting from the force of this announcement of the judgment, the second angel (Rev. 14:8) added his voice to the message and declared that "Babylon is fallen, is fallen." The third angel (Rev. 14:9-11) brought the message to completion by adding to it the warning against the false worship of the beast and his image and the reception of his mark. Thus the message, in threefold force, goes forward to the end with ever-accumulating power.

In a preceding chapter the truth of the investigative judgment, which began in 1844, and which is now going on in heaven, has been presented. We have also discussed the worship of the beast and his image, and the message of the third angel against this beast. It now remains for us to consider the message of the second angel regarding the fall of Babylon.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8.

The time when this message is to be given is easily deter-

mined. It is to sound forth after the beginning of the investigative judgment, which is announced by the first angel. The angel bearing the message regarding Babylon is seen immediately after the judgment angel gives his message. In addition to this it was to be given, as we have seen, in connection with the warning against the beast and his image. And just as soon



By Ewing Galloway, N. Y.

Babylon's glories were marvelous, but they have all perished.

as it is completed Christ will come. (Rev. 14: 14.) Hence the message of the fall of Babylon is a present-day message.

What is Babylon, and what is its fall? Babylon is the name of the great harlot that John saw sitting on a scarlet colored beast.

"And upon her head was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Rev. 17: 5.

John declares that he saw this woman "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." Verse 6. Babylon, then, primarily, is that power which has brought the people of God to death and martyrdom.



Remains of ancient cities of the Tigris-Euphrates valley seen from the air.

Central News Photo Service

The relation between Christ and His people is likened in many places in the Bible to the marriage relation, this being the closest and most holy human relationship.

"I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." 2 Cor. 11: 2.

When a Christian or a Christian church becomes unfaithful to Christ, and unites with the world, this is represented in the Bible in the same light as breaking the marriage vow. It is spoken of as spiritual adultery:

"Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God." James 4: 4.

What Babylon Is

A woman in prophecy is the symbol of a church — a fallen woman of a fallen and apostate church, and a pure woman of the true church of Christ. The woman of Rev. 12: 1, because of her purity, represents the Christian church.

Here, in Babylon the Great, is a symbol of a woman of a far different character, a fallen, impure, lewd woman, committing fornication with the kings of the earth. In this way is represented her unfaithfulness to Christ and her union with the world. So far does she go in uniting with the world that she turns upon those who remain loyal to Christ and persecutes them, until she becomes drunken with the blood of the saints, and the martyrs of Jesus.

"Mystery, Babylon the Great," then, is the name given to the apostasy that developed in the early church and that grew into the Papacy, the Roman Church. It is called "Mystery" because its true character is hidden under a fair exterior. It is not at all what it pretends to be. It pretends to be and masquerades as a church. It looks like a church, and acts like a church, and has all the appurtenances of a church. It claims to be the only true church. But this is not its true character. Underneath this outward covering of falsehood it is Satan's great device for ruining souls. While claiming to teach and defend the truth, its sole work is to destroy that truth. It leads men to destruction while professing to save them. Inwardly it is one thing, and outwardly it is another. Hence its name, "Mystery."

It is called "Babylon" because of the confusion it has produced. The word "Babylon" had its origin at the tower of Babel. Babel means, primarily, "the gate of God," or the gate to heaven. This is what men attempted to construct by their own efforts in building the tower of Babel, which was to reach to heaven. It was man's effort to reach heaven by himself without divine help. Babel means man's self-made way to heaven.

The outcome of man's attempt to erect a way of his own to heaven was the confusion of tongues, the babylon of tongues. Babylon thus came to mean confusion. It began in a man-made effort to reach heaven; it ended in utter confusion and defeat.

Thus Babylon is man's method of self-salvation. It pretends to be the gate to heaven, but it really is confusion. It is climbing up another way and not coming through the Door of the sheep-fold. And he that climbs up another way the Master called "a thief and a robber."

While Babylon is, first of all, the Roman system, Babylon has her daughters, and they follow in the footsteps of the mother. She is "the mother of harlots." That is, the daughters are like the mother; they, too, have been unfaithful to Christ, and have united with the world.

A Moral Fall

If Rome is the mother, who, then, are the daughters? This brings us to a consideration of the nature of the fall of this system. What is meant by Babylon's fall, which is the subject of the message of the second angel?

This fall cannot be the destruction of the apostate system, for at a later time than when the message of the fall is first given there is another message that goes forth, calling the people of God out of her. (Rev. 18: 1-5.) The destruction of this system is not recorded until the eighteenth chapter of Revelation opens.

In this connection it may be well to point out that by this verse in Rev. 18: 4, the call to "come out of her, My people," further identifies Babylon, for it shows clearly that Babylon is where God's people have been, and where many of them still remain.

The message of the fall of Babylon must have reference to

a moral fall, not its destruction. But, it will be asked, has not the church of Rome been fallen for ages? Yes, it has, but the message that Babylon as a whole has fallen cannot truthfully be given until the entire system is fallen, not only the mother but the daughters as well. This cannot take place until the churches that came out of Rome, the Protestant churches, repudiate the very foundation principles of Protestantism, and begin to return to the mother from which they separated.

The Daughters of Babylon

Have they at the present time done this? Reluctantly, but positively, the answer must be, Yes. There is overwhelming evidence that this is the only true answer.

The teaching of the Roman Church is that tradition, as well as the Bible, is the foundation of faith and truth. It teaches that of the two, tradition is the safest guide. It also holds that the church, the Roman Church, is the ordained instrumentality of God to decide how much of tradition is valuable, as well as to decide for its people what the Bible means. It puts tradition on a par with the Bible, and even exalts it to a higher and more authoritative place than the Bible.

It was because the Reformers refused to accept the authority of the Roman Church to interpret the Bible, and because they discarded tradition as of no value in establishing the truth of Christian doctrine, that that mighty movement was launched which gave birth to the great Protestant bodies. They demanded a plain "Thus saith the Lord" for every principle they accepted, and put the Bible in its rightful place. This was right, for the Bible is the origin and source of truth, and no dependence at all can be placed in tradition.

Protestantism Repudiating Protestant Principles

But it has come to pass today that the Protestant churches are returning in their practice to that platform which they left four hundred years ago. Doctrines and ceremonies have been adopted and are today being practiced that have no basis at all in the Scriptures. When this is pointed out to the leaders of these churches, instead of discarding these anti-Scriptural doctrines and practices, they attempt to defend them. The only defense they can produce for them is an appeal to tradition,

an authority which never can be accepted by Bible Christians.

Among the doctrines accepted by the Protestant bodies today that are traditional, but not Scriptural, are eternal torment for the unsaved, infant baptism, sprinkling for baptism, and Sunday sacredness. These doctrines are not Biblical, and they are not true.

In no part of the Holy Scriptures can the doctrine of eternal torment be found. The Bible does teach that sinners will be punished, and punished severely, but its teaching is that "the wages of sin is death," not eternal life in torment. Sinners will finally be blotted out of existence, and both sin and sinners will be no more.

The Bible does not teach infant baptism, though many Protestant churches, claiming to base their teaching and practice on the Bible alone, have adopted it. An infant is not a proper candidate for baptism, simply because it cannot meet the requirement of the Bible which would fit it for this rite. The Bible itself sets forth the prerequisites for baptism. They are that the candidate must be taught the gospel, must repent of his sins, and confess them. An infant cannot be taught the gospel, cannot believe the gospel, cannot repent, and cannot confess. Hence an infant is not a proper candidate for baptism. Those churches that practice infant baptism have thus departed from the true foundations of Protestantism, the Bible and the Bible alone.

The Bible teaches that the only true baptism is by immersion. Sprinkling for baptism can be proved by tradition, but it cannot be proved by the Bible, and should therefore at once be discarded by all Bible Christians.

Appeal to Tradition for Sunday Observance

The appeal to tradition is depended on more completely by Protestant churches for the observance of Sunday as the Sabbath than for anything else. There is no command for Sunday keeping in the Bible. There is no promise of blessing for observing it. There is no warning of judgment for breaking it. Christ did not keep it. The disciples did not keep it. The early church did not keep it. There is absolutely no authority whatsoever in the Bible for the observance of Sunday.

The Bible is not only silent about Sunday keeping, but it positively and emphatically and repeatedly enjoins upon all Christians the observance of the seventh day. Hence the churches today that are keeping Sunday, and defending its observance, are not only keeping an institution regarding which the Bible is silent, but they are keeping it in direct opposition to the entire teaching of the Bible, which commands the observance of a day that most Christians have not once kept throughout their entire lifetime, the seventh day of the week.

On the Backward Path to Rome

This is the anomalous situation in which the Protestant churches find themselves today as a consequence of appealing to tradition rather than to the Bible for their faith and practice. What every such church ought to do is to discard tradition and return to the Bible, and to follow Jesus, to follow the apostles, and to follow the early church in observing the Bible Sabbath, the seventh day.

Protestantism took its stand in the sixteenth century on the Bible and the Bible alone as the foundation for all that it taught. It was this principle which caused the separation from Rome. Today Protestantism is repudiating this whole platform, and is turning again to tradition to justify itself in the practice and teaching of certain doctrines and observances that certainly cannot be found in the Bible.

The churches that have thus departed from the Bible and are today following tradition, the Lord calls "Babylon." They are obedient daughters to a fallen mother. And with their departure from the Bible and its teachings, "Babylon is fallen, is fallen."

Vital Christian Experience on the Wane

It can be expected that when the churches depart from the purity of the faith, and discard the Bible, there will also be witnessed a departure of real, vital Christian experience. Just this is being witnessed today. The only encouraging feature in the present situation is that the sincere, humble followers of God are beginning to discern the true state of the case, and protest against it. It was such discernment, without doubt, which prompted the editor of the *Western Christian Advocate*,

of Cincinnati, Ohio, in his issue of July 10, 1893, to write the following editorial:

"To the Church of the Methodists, Write:

"The trouble with us today is that the rescue of imperiled souls is our last and least consideration. Many of our congregations are conducted on the basis of social clubs. They are made centers of social influence. Membership is sought in order to advance one's prospects in society, business, or politics. Preachers are called to know how to

"Smooth down the rugged text to ears polite,

And snugly keep damnation out of sight!"

"The Sunday services are made the occasion of displaying the elegances of apparel in the latest fashions. Even the little ones are tricked out as though they were the acolytes of pride. If the 'Rules' be read, it is to comply with the letter of the law whose spirit has long since fled. The class-books are filled with names of unconverted men and women. Official members may be found in the box, dress-circle, and parquet of opera and theater. Communicants take in the races, and give and attend card parties and dances. The distinction between inside and outside is so obscure that men smile when asked to unite with the church, and sometimes tell us that they find the best men outside.

"When we go to the masses, it is too often with such ostentatious condescension that self-respect drives them from us.

"And yet we have so spread out, under the inflation of the rich and ungodly, that they are a necessity to us. The enforcement of the unmistakable letter of the Discipline for a single year would cut our membership in half, bankrupt our missionary society, close our fashionable churches, paralyze our connectional interests, and leave our pastors and bishops unpaid and in distress. But the fact remains that one of two things must happen—the Discipline must purge the church, or God's Holy Spirit will seek other organized agencies. The ax is laid at the root of the tree. The call is to repentance. God's work must be done. If we are in the way, He will remove us."



Keystone View Co.

This age rears skyscraper churches
—modern towers of Babel.

Another illustration of the direction in which the churches of today are heading, is revealed in the following quotation from the *Philadelphia Record*, appearing in an interview with the pastor of the "church that has the largest membership" in a certain city of Pennsylvania. This pastor is reported as saying that he "would just as soon hear the click of billiard balls in the church as the reading of the Bible."

And here is the report of "An Illustrated Sermon," appearing in the *Daily Standard* of Eureka, Calif.

"An altar and pulpit adorned with a billiard cue and ball, a deck of cards, a bowling ball, a gun, a football, a fishing pole, a baseball and bat, a dice box and a croquet mallet, was the unusual sight presented at the ——— church to the largest crowd that has gathered in a Eureka church for many months. . . .

"The reverend gentleman took the position that there was absolutely no harm in billiard playing, and illustrated his remarks with cue and ball, caroming from the bouquet holder to the altar Bible and making *masse* shots without tearing the altar cloth. He shuffled and cut a deck of cards with expert hand, and vowed that whist was most intellectual, and that all card games were beneficial."

This pastor, the report continues, also defended the use of dice, and gave his endorsement to dancing and theater-going. Naturally he had a large crowd.

A very prominent New York minister has placed himself on record as follows: "Every up-to-date municipal church should contain a theater and dance-hall."

Proclaimed with a Loud Voice

Just before the close of the threefold message, the proclamation of the fall of Babylon is to go to the world with extraordinary power, and those of the people of God who then still remain in the fallen churches are to be called upon to reach a definite decision to obey the truth. Upon this decision will depend their salvation or destruction, for if they still hesitate to follow God in accepting His last great message of truth they will go down in the destruction of Babylon.

The great, threefold message will close in a demonstration of power that will bring it to the attention of the entire earth, for the earth is to be lightened with its glory. It is at that time that the announcement of the fall of Babylon will be given with unusual force.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins reached unto heaven, and God hath remembered her iniquities." Rev. 18: 1-5.

Return to the Primitive Truth

This is a message that should be heeded by all of the people of God at the present time. The churches of the Reformation are departing from the true foundation of Protestantism — the Bible and the Bible alone — and are engaging in all manner of forbidden pleasures, turning the very house of God into a commercial institution, buying and selling in the temple, and making God's house a den of thieves. It is full time that those who would serve God should "come out of her," and take their stand on the Bible.

This is the work that will be accomplished by the threefold message of Revelation 14. It will set forth a platform of purely Bible truth, and call for those who are honest-hearted in all churches to take their stand on that platform. It will thus be the perpetuation of the Protestant Reformation. It will be more than that. It will constitute a return to the primitive faith of the apostolic church. It will be a restoration of all lost and perverted truths, which, during the Dark Ages, were changed into a lie. It will be the antithesis of papal teaching and of apostate Protestantism, and therefore will constitute a powerful message of warning against the beast, and his image, and the reception of his mark. It will be the keeping "of the commandments of God and the faith of Jesus."



International Newsreel

The Reformation began at Luther's bold stand on the side of advancing truth.

Completing an Arrested Reformation

THE most appalling crisis of its entire history now confronts the Christian church. The faith of the people in the Bible, as the inspired and authoritative word of God, is being destroyed, not by attacks from outside the church, but by those who occupy the positions of foremost trust in its pulpits.

The poisonous influence of such errors as Modernism, as higher criticism, Spiritualism, evolution, and the unwillingness of the ministry of the various churches to accept the plain teachings of the Bible in the place of their sectarian theology, is leading the people of God away from the great fundamental teachings of the Scriptures, and causing them to place their trust in purely man-made theology.

The drift in the Christian world is away from the simple truths of God's word. This is due to the fact that there has arisen in the church in recent years many false theories, all of them of purely human devising. The tendency of these theories is to lead men to place their confidence and trust for salvation in men, in human efforts, in man-made systems, instead of in God and in the plan of salvation that He has ordained for the salvation of mankind. These principles and theories are taking the place in the minds of the people of the pure gospel of Christ.



The entrance of God's word into the Dark Ages produced marvelous progress in all departments of knowledge.

These false teachings are sweeping away the faith of the people in the Bible as the word of God. And this attack upon the fundamental truth of Christianity is not, as in the past, from outside the church. The time was when the church was compelled to defend itself from outside antagonists. Infidels, atheists, and agnostics have always found their delight in pointing out what they considered the errors of the Bible, and in laughing at what they termed the credulity of the people of God in believing the Bible. But they were avowed enemies of the cross of Christ, and it was never a very difficult matter to meet and defeat their attacks.

A New Apostasy

Today the situation has changed. Now these enemies of the truth are inside the church, entrenched in the positions of greatest power and influence in the pulpits, the theological seminaries, the great Christian publishing houses. From these points of vantage they are leading a new attack against the word of God and its inspired teachings.

This is in reality a new apostasy. Sapping the very foundations of its power, poisoning all the springs of its life, these forces are wrecking the church, while at the same time professing to be its friends. Like its divine Master, the church today is being "wounded in the house of its friends."

And hence the call today is for a new sounding forth of the ancient truths, a return to the primitive faith of the Bible. The great need of the hour is not only for a Christian faith, but also a Christian experience, that will be founded on the Bible and the Bible alone.

During the Dark Ages the truth of the gospel was eclipsed by the darkness and error of false doctrines that were brought into the church from heathenism. Superstition and ignorance reigned supreme in the hearts of men, and crowded out the knowledge of most of the glorious truths of the Bible.

Martin Luther was the most prominent among those who were called of God to lead the world out of the darkness of the medieval and false system of religion into a purer faith. He was devoted, ardent, zealous. He knew no fear but the fear of God, and acknowledged no foundation for religious faith but the Holy Scriptures. He was pre-eminently the man for his

time. Through this man and his faithful co-workers God accomplished a great work for the reformation of the church and the enlightenment of the world.

A Progressive Revelation

But God did not reveal all His truth to Luther. He designed that the work of the Reformation should be a progressive work, and that men should hold their minds open in their search of the Scriptures, and be always ready to accept such new light as in His providence He should send them. But when Luther died, those who had been associated with him did not go on to learn the whole truth of God. His followers gathered together what he had believed and out of it they made a creed. They settled themselves down upon that creed as if they had advanced as far as it was possible to advance in the knowledge of truth.

God had other truths to reveal to the world, and by the act of making a creed and forming a denomination based upon Luther's belief, they had made it impossible for God to send more truth to the world through them. When a body of people declare that they believe only certain principles, and can accept nothing more than is contained in their creed, then if God has more truths to reveal to the world than are contained in their creed, they thus shut themselves away from this new light by refusing to go beyond what their creed already contains.

So God called other men to advance the work of the Reformation. He called Knox and Calvin, and through them he did a great work for the advancement of the principles of the gospel. That work should have continued to grow by its adherents constantly studying the Bible, and thus coming to the knowledge of more and more truth, and preaching it to the world. Instead of doing this the same mistake was made as before. Another denomination was formed and constructed a creed out of the teachings of Knox and Calvin. It settled down on that creed as if that was an end of all truth. There it still remains.

God caused still other men to advance the cause of His truth. He purposed to reveal to the world the truth in all its fullness and sought for men through whom this could be done. Reformers arose in England. But while they renounced some

of the errors of Rome, they retained many of her forms. Thus while the authority and creed of the Roman Church were rejected, yet not a few of her customs and ceremonies became incorporated into the worship of the Church of England.

"A Misery Much to Be Lamented"

God gave the Pilgrim fathers more light and truth, and also the Puritans. They earnestly desired to return to the simplicity and purity of the apostolic church, but they were persecuted and driven out of England, and came to America. That some among them plainly discerned the right attitude that all men should assume toward the truth is evident from the statements contained in the farewell address of one of their pastors, John Robinson, delivered on the shore of Holland when the Pilgrims were about to depart for America. John Robinson said:

"Brethren, we are now erelong to part asunder, and the Lord knoweth whether I shall ever live to see your faces more; but whether the Lord hath appointed that or not, I charge you before God and His blessed angels to follow me no further than I have followed Christ. If God should reveal anything to you by any other instrument of His, be as ready to receive it as you ever were to receive any truth by my ministry; for I am very confident that the Lord hath more truth and light yet to break forth out of His Holy Word.

"For my part I cannot sufficiently bewail the condition of the reformed churches, who are come to a period in religion, and will go no further than the instruments of their reformation. The Lutherans cannot be drawn to go any further than what Luther saw, and the Calvinists, you see, stick fast where they were left by that great man of God, who yet saw not all things. This is a misery much to be lamented; for though they were burning and shining lights in their time, yet they penetrated not into the whole counsel of God, but were they now living, would be as willing to embrace further light as that which they first received.

"Remember your church covenant, in which you have agreed to walk in all the ways of the Lord, made known and to be made known unto you. Remember your promise and your covenant with God and with one another, to receive whatever light and truth shall be made known to you from His written word. But, withal, take heed, I beseech you, what you receive as truth. Examine it, consider it, compare it with other Scriptures of truth before you receive it; for it is not possible that the Christian world should come so lately out of thick anti-Christian darkness, and that perfection of knowledge should break forth at once."

This certainly was most excellent counsel and should have been carefully heeded and obeyed. But no sooner had the Pilgrims and Puritans established themselves in the new world



Adoration of the Sacred

They dig to find traces of evolution, but stimulation of God's word has out of the range of history.

than they violated all the principles of Christianity and Protestantism by establishing a theocracy, and going into the business of persecuting dissenters themselves. They would not advance themselves, and neither would they permit anyone else to.

Advancement of Truth Retarded

The Wesleys were called of God and did a mighty work for the gospel. New light was still coming to the world in this gradual way, but there was so much truth that God desired to reveal to men that when creeds were made of that which they already knew, and men thus rejected everything not contained in these creeds, the revelation of the fullness of God's truth was delayed longer than it should have been. Wesley's followers made the same mistake as those who had preceded them, selecting a few of the many truths that God had for the world, and building upon these few a great denominational structure, thus making it necessary for God to go outside of that organization to find other leaders who would receive advanced light and truth and take it to the world.

One of the most solemn and yet most glorious truths revealed in the Bible is that of the second coming of Christ to this earth, to complete the great work of redemption. This truth is the very keynote of the sacred Scriptures, for it is the consummation of all the hopes of the Christian Church.

The time was drawing near when this great truth should be preached to the world. It was the purpose of God to reveal this great doctrine to, and have it preached by, those whom he had called to be leaders in the work of reformation. But by their course they had shut themselves away from this new truth. Therefore, when the time came to have the message of His coming preached in all the world He found it necessary again to go outside of the established churches, and raise up another movement that would take to the ends of the earth the proclamation of Christ's second coming.

Restoration of All Truth

Connected with the message of His coming, God designed that all the truths that had been falsified and hidden during the Dark Ages should again be made clear to the human family, so that at His coming the fullness of the truth might be revealed

to the world. Many of the Protestant bodies, in severing themselves from Rome, had brought along with them some of the errors of Rome.

Among these errors was the keeping of the first day of the week in place of the true Sabbath of God, which is the seventh day. The observance of the Sabbath had been changed by the Church of Rome, and many Protestants had accepted it with other things that they had not studied. In the last message that God designed to send to the human family, the confusion concerning this question was to be cleared up, and the true Sabbath of God restored to its rightful place in the gospel and in the hearts of God's people.

Hence in addition to the truth of the second coming of Christ, God's final message will also contain the truth on the Sabbath question. When this is preached to the people of the earth, they are under just as great, if not greater, obligation to accept it and bring their lives into harmony with it as they have ever been with regard to any other truth brought to the world by the Protestant Reformation.

A Message of Reform

Among other things that have been brought out of the Church of Rome into some of the Protestant churches are the teachings concerning eternal torment, infant baptism, sprinkling for baptism, the observance of Easter and Christmas, and other errors that have no foundation in the teachings of the Bible. In this last message that is to go to all the earth, all of these errors are discarded, and now we should receive from God the truth in its fullness.

Hence it can be seen that the message of the second coming of Christ, and the keeping of the commandments of God, is not only the final message of the gospel, but it is also the completion of the Reformation of the sixteenth century, which has heretofore been retarded by the formation of denominational creeds.

Another thing of vital importance for all Christians is that they should guard themselves against being bound by any creed, however perfect it may be. There is still more light to break forth from the Bible, and when God reveals it to us we should be in that attitude of mind which will make it possible

to accept it. Christians should have no other creed but the blessed Bible itself. Faith should be built on that, and if it is discovered that we are believing anything that cannot be substantiated by the teachings of the Bible, that belief should at once be discarded. The Bible and the Bible alone is the religion of Christians.

In this time when men of great learning and high position in the churches are endeavoring to prove that the Bible is not true, let the man of faith fortify himself with the protection there is in the truth of the Bible. Study the Bible earnestly, search it thoroughly, and let its blessed principles become incorporated into the life. No one will ever be able to shake the faith of the one who is living the truth.



International Newsreel

We revere the memories of the Reformers and celebrate their fame by beautiful monuments such as this, but do we share their devotion to new light?



By Ewing Galloway, N. Y.

Night falls upon the tardy traveler.

Walking in the Light

THERE is no higher duty for every rational being than to learn from the Scriptures what is truth. Every thought that presents itself to the mind should be carefully weighed, and Scripture should be compared with Scripture. In this way, with the aid of God's Spirit, we should form our opinions for ourselves, as it must ever be remembered that we are to answer for ourselves before God.

As the word of God is thus studied, a knowledge of the truth will be imparted. Searching the Scriptures will lead, step by step, into all truth. As the light of truth comes it should be followed. Only so will more truth be given. As men walk in the light they have, more light will be given. They cannot expect to be guided by God's Spirit unless they follow all the way. There can never come a time in Christian experience when it is proper to draw back as the way of truth and righteousness is pointed out through the word of God by His Spirit. The light will become useless if men refuse to walk in it.

God will send more and more light to His people until the end of time. Breaking forth from the Bible constantly will come new truths — truths that are not contained in the creeds of the churches. So it has always been. Luther was called by God to accept new light, and he did so, and the result was the

great Reformation of the sixteenth century. So Calvin and Knox and Wesley found a new light, and they walked in it.

A Message Containing Advanced Truth

And now in this day God has sent a message to all the world to warn it of the nearness of the second coming of Christ. In that message is contained new light, and all who hear the message are called upon to accept it.

In this message is new light on the Sabbath question, on the nature of man, the state of the dead, the reward of the righteous, the fate of the wicked, the millennium, and the second coming of Christ. A great conflict between truth and error is just before us, the closing struggle of the age-long controversy between sin and righteousness. Only those who have fortified their minds with the great truths of the Bible will stand through the trying times ahead of us. To every soul will come the searching test, Shall I obey God rather than man? Even now that decisive hour is at hand. Where do you stand? Are your feet planted on the great rock of the word of God? Are you prepared to be unyielding in defense of the commandments of God and the faith of Jesus?

To follow the plain teachings of the Bible today is considered by many, even by some religious teachers, to be unsafe. It is not enough for them to hear and follow the voice of the Saviour; they must also subscribe to some narrow creed.

Darkness May Replace Light

The pure religion of Christ is being brought to ruin by cold formality. It is true we are informed that the present age is one of great liberality in religious matters, and that religious people are taking on great breadth of mind. Notwithstanding this, it is also true that there are tens of thousands of people who allow their preachers to do their thinking for them. The result is that there are thousands who can give no reason for the things that they believe other than they were so taught by their pastor. The beaten track is well traveled, there being many who are reluctant to step aside from it and make an independent investigation of the truth. This leads many to follow in the steps of learned men. Hesitating to investigate truth for themselves, thousands are being fastened in error's chains.



Eugene J. Hall

If Christ should come in our time, would He be any better received than when He came before?

Truth has come into the world, and into the hearts of men, but men love darkness rather than light. Many are following the way of error, and they love to have it so. If the very disciples of Christ were to return today, and come teaching in our cities, as cold, poverty-stricken, and hungry as they once were when they taught on the hills of Galilee, and should visit some of the magnificent churches that are called by the names of these very disciples, where the worshipers sit clothed in their purple and fine linen, and the modern Pharisee makes himself prominent by his cold, "God, I thank thee that I am not as other men," they would not be permitted to present their message of truth until they had been first questioned as to denominational affiliation, and submitted to an examination in which they would be required to give their assent to doctrines and creeds of which they had never before heard.

"Yet a little while is the light with you. Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light." John 12: 35, 36.

There are many who hear the truth of God's final message. Some accept it, others reject it. The result of rejection will mean that darkness will take the place of the light, "and he that walketh in darkness knoweth not whither he goeth."

The wise man said:

"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

It is our duty as light comes to walk in it. That is the obligation especially of every person who has become acquainted with the truth of God's final message.

Jesus said:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil." John 3: 19.

This is just as true today as it was when Jesus spoke it. Just as in Christ's day there was brought to the people the message of the truth of His first kingdom, so today there is the truth of the message of His second coming. Today it is true that "light is come into the world, and men loved darkness rather than light." It is not necessary to commit some gross sin to be lost. A refusal to follow Christ, to walk in the light, will surely

result in the utter loss of the soul. Let it not be true of anyone who reads these words that they loved darkness rather than light. On the contrary, when you see and hear, and are convicted, of the truth of God's great final message, accept it with a glad heart, and bring your life into conformity with it.

Light in the Bible

"Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 195.

"The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119: 130.

Thus anything that is based upon the teachings of the Bible is light, and must be accepted by the people of God if they are to walk in the light.

Light in the Law

"For the commandment is a lamp; and the law is light; and reproofs of instruction are the way of life." Prov. 6: 23.

Thus anything based upon the law of God, and the word of God, as this message is that you have been reading, should be followed and received into the heart. Not to accept this message would be to reject light and truth, and no Christian can afford to do that.

Light in the Prophecies

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts." 2 Peter 1: 19.

Here prophecy is called a light. As prophecy, then, is fulfilled, and its meaning unfolds, it is obvious that there will be laid upon men constantly the obligation of following and accepting such new truth as it shall bring.

Inasmuch as prophecy, according to Dan. 12: 4, is to be understood in "the time of the end," then it is plain that in this time of the end pointed to by Daniel the attention of men will be directed to new light, new truth. The prophecies are unfolding and being fulfilled, and we see their meaning. This lays upon us the obligation of walking in the light they contain.

The prophecies of Revelation are being fulfilled today. God has thus spoken of them:

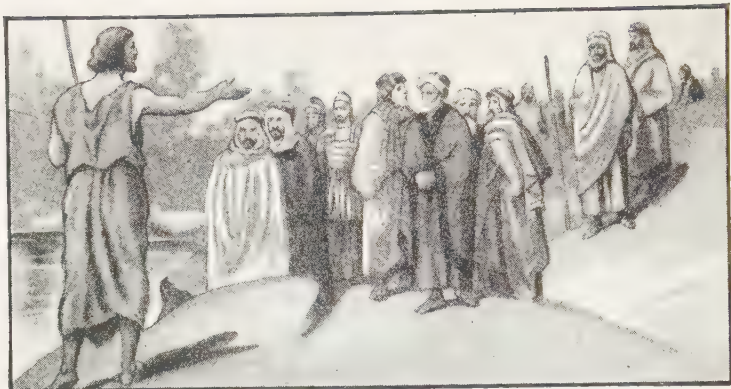
"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Rev. 1: 3.

From this it is plain that as the prophecies of Revelation were to unfold there would be a continual revelation of new duties, which must be obeyed by God's people.

Fullness of Light in Threefold Message

In the Book of Revelation is the prophecy regarding the great, threefold message that will close the work of the gospel. This message contains a revelation of new duties. It is based on God's word, God's law, and the prophecies of the Bible. It is going to all the world in this generation, and when it is completed the end of all earthly things will come.

In this message there is salvation for those who accept it, and in it also is an abundant entrance into the kingdom of God. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22: 14. Those who accept this last message, lay hold upon "the faith of Jesus," and keep His commandments, will enter into the city of God. Our duty is to investigate the truth for this time, and when we learn that it is truth, accept it, and obey it.



John the Baptist came in the spirit and power of Elijah.

The Coming of Elijah the Prophet

AT EVERY time of crisis in the work of God among men, the Lord has sent to the earth a message of truth that would fit the very conditions because of which it was sent. These special messages have contained the truths of the gospel that have been revealed up to that time, and in addition to this, they have proclaimed certain truths that were due at the time they were given, and that pointed out the duty of the people at that particular time.

At the time of the destruction of this earth by a flood God sent a message in which there was salvation from the impending destruction for every soul who believed it and acted upon it. At the time of the destruction of Sodom and Gomorrah God sent a message to those cities with salvation for every person who believed and obeyed it. Thus these messages of present truth have always had in them salvation for those who obeyed them.

Before the destruction of this earth in the fires of the last day, before the second coming of Christ, which will usher in that destruction, God will send a message of the coming end and His coming kingdom in which will be the salvation of the people of this earth. The message is to be preached to all the earth. It will be the last message of the gospel ever to be given to this world. When it is completed Christ will come.

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

The Sabbath Truth Restored

In "this gospel of the kingdom" will be contained not only the announcement of the coming of Christ, but also the very fullness of the gospel. Every truth which has been perverted and changed during past ages will in this message be restored. Among the truths that have been lost sight of in the past, and that will be proclaimed again in God's last message, will be the precious truth of the Sabbath. This great truth has been changed into a lie by a fallen church, and that lie has been handed down to us. God's final message of the gospel will point out the perversion of the Sabbath truth, and will call the people of God back to their allegiance and loyalty to God's commandments, and to the Sabbath.

The fact that such a message as this would be given in the last days has been clearly pointed out in the Bible. The last prophecy of the Old Testament says:

"Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." Mal. 4: 5, 6.

This prophecy of the coming of Elijah has been the source of considerable perplexity to Bible students. It is generally believed among students of the Bible that the present days are those which immediately precede the second coming of Christ. Therefore this prophecy of the second coming of Elijah should even now be in process of fulfilment.

This prophecy has been further complicated by certain men having arisen in the church claiming that it was fulfilled in themselves. They have been successful in getting many people to believe their claims and have led them into all manner of fanaticism. Thus the prophecy itself has come to be discredited.

A Divine Commentary

A study of this prediction will make it clear that it does not foretell the personal reappearance of Elijah. Rather should we look for a movement, a message, that will be the counterpart of the work of Elijah when he was on earth. This is made

plain by the divine comments made on this passage by our Lord himself in the New Testament.

Speaking of the work and message of John the Baptist, Jesus said:

"And if ye will receive it, this is Elias, which was for to come." Matt. 11: 14.

Elias and Elijah are the same, Elias being merely the Greek form of the Hebrew word Elijah. Christ, in the passage, plainly declares that the work of John the Baptist fulfilled the prophecy of the coming of Elijah, at least partially.

This thought is repeated by the Saviour in Matthew, when He said:

"Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." Matt. 17: 11-13.

John the Baptist fulfilled, at least in part, the prophecy concerning Elijah. John was not Elijah in person, for when John was asked by a deputation of priests from Jerusalem who he was, he said:

"And this is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he said, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias." John 1: 19-23.

John and Elijah

Here is apparently a serious discrepancy between the words of Christ and the words of John. Christ said John was Elijah; John said he was not. This apparent contradiction, however, has been cleared up by the record contained in the book of Luke concerning the birth of John.

"The angel said unto him, Fear not, Zacharias; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness; and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before Him [the Messiah]



International Newsreel

As Elisha's work ended in his translation, so the gospel work that fulfils the Elishah prophecies today will end in the translation of the faithful at Christ's coming.

in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1: 13-17.

The prophecy of the coming of Elijah does not involve the coming or appearance of some certain person, but rather the appearance among men of a great movement or message that would combine the chief features of the work of Elijah and the work of John. The result of the preaching of that message will be to "make ready a people prepared for the Lord."

John was not Elijah in person, but his work and message fulfilled the prophecy of the coming of Elijah. Therefore Christ was right when He spoke of John as Elijah, and John was right when he said he was not Elijah in person. John's message was given "in the spirit and power of Elijah," and fulfilled, in part, the prophecy.

The Message of Elijah to Appear Now

It was, however, only a partial fulfillment, for the prophecy declares that Elijah will come "before the great and the terrible day of the Lord." John's work was accomplished before the first coming of Christ. It is the second coming of Christ that is pointed to in the expression, "the great and the terrible day of the Lord."

This is the day spoken of by Peter:

"But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3: 10.

The day of the Lord is also spoken of by Joel:

"The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come." Joel 2: 31.

The Message of John and Elijah Combined

The time spoken of in the prophecy of the coming of Elijah, "the great and the terrible day of the Lord," refers to the second coming of Christ and not the first coming. John's work and message was but a partial fulfillment of this prophecy. It will be completely fulfilled in the days before the second coming of Christ, or in the very days in which we now live.

What, then, will constitute a fulfillment of this prophecy today? A movement that will be like that of John the Baptist

before the first advent of Christ, and also like that of Elijah. This movement will go forth to the world with the "spirit and power of Elijah." It will "make ready a people prepared for the Lord."

The chief characteristic of John's message was the proclamation of the coming of the Lord. This doctrine, then, will be a prominent feature of the message that will fulfill the prophecy of the coming of Elijah today. It will herald to the world the message of the second coming of Christ. It will be sent to the world "in the spirit and power of Elijah."

It will also possess something else. It will have not only the chief features of John's message but also the chief features of Elijah's message.

The eighteenth chapter of 1 Kings records Elijah returning to the kingdom of Israel after an absence of three years, during which time there had been no rain. This drought had been caused by the sins of Ahab, the king, and of the people, and it had been foretold by Elijah to Ahab.

Elijah returned and met Ahab. The first greeting he received from Ahab was the following:

"And it came to pass when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel?"

And Elijah replied:

"I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." 1 Kings 18: 17, 18.

The Commandments of God

The message of Elijah was a message of keeping the commandments of the Lord. The people of God had forsaken His law; they were violating the ten commandments. As a result of this transgression, the judgments of God were in the land. Elijah's message was one that called them back to the law.

Hence it is plain that the two chief characteristics of the message today that will fulfill the prophecy of the coming of Elijah will be the proclamation of the second coming of Christ and the keeping of the commandments of God. The chief features of the work of John and Elijah will be combined. When such a message appears to men it will be the final message of the gospel of Christ.

In the fourteenth chapter of The Revelation there is a prophecy of just such a message. It is recorded in verses 8 to 11. At the close of that message Jesus is seen coming in the clouds of heaven to reap the harvest of the earth, as will be seen in the fourteenth verse. Therefore this message must be the last message of the gospel, for it is closed up by the coming of the Lord. That it also contains the message of the keeping of the commandments of God will be seen from verse 12, where the people who accept and preach the message are thus described:

"Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

God's Message for Today

From these passages we recognize the message of God for today. It will be a message that will proclaim that Christ is soon coming, and, as a preparation to meet Christ at His coming, it will urge upon all the necessity of faith in Christ and the observance of all the commandments of God. It will therefore teach the obligation to observe the Sabbath commandment. Those who preach it will be Sabbath-keepers. When the reader comes into contact with such a movement or message as is here described, he may know that he is seeing the fulfillment of the prophecy of the coming of Elijah. He may also know that he is hearing the final message of the gospel of Christ. May the reader when he hears this message, not oppose it, but bring his life into harmony with it, for like every other special message of the gospel, the salvation of all who hear it will be found in obeying it.

Elijah's Message Is Here

The most striking feature of both these prophecies is that they are being literally fulfilled before the eyes of men today. There actually is a message going to all the world today in fulfillment of these very prophecies. That message contains the truths of the second coming of Christ and the keeping of the commandments of God. God's people have forsaken the commandments of God in the acceptance of the false and counterfeit Sunday institution, and therefore God is sending to them and to the world today a message to bring them back to their allegiance to the commandments, calling for a reform on the question of

the Sabbath, revealing that the seventh day is the Sabbath and that it should be kept by His people.

This message of the coming of Christ and the keeping of the commandments of God is going to all the world today "in the spirit and power of Elijah." Thousands of men and women are connected with this great, world-wide movement. In every state in this country and in every country in this hemisphere these workers are preaching this message of Elijah. It has leaped across the ocean and is being preached in Europe. It is gaining thousands of adherents wherever it goes. It is being preached in China, India, Japan, Korea, Burma, and even in Siberia. Scores of faithful workers are preaching it in Australia and Africa. When it has been given to the world, when "this gospel of the kingdom" shall have been preached "in all the world as a witness unto all nations, then shall the end come." Christ will then return, and those who have prepared themselves to meet Him by accepting Christ and His final message will be taken to be with Him throughout eternity.

Striking Parallels

It should not be overlooked that when Elijah faithfully delivered the message of the keeping of the commandments of God, he was bitterly persecuted. (1 Kings 19: 1-3.) So also will the people of God today be persecuted—those who deliver the message of the commandments of God.

Ultimately, faithful Elijah was translated to heaven without seeing death. So also will those be who proclaim God's message for this time, who live until the coming of Christ.

In every respect and detail there is an exact agreement between the prophecy of the coming of the message of Elijah and the actual message that is being proclaimed in all the world today. The message of Elijah has come and is being presented to men. It is gathering out a people to meet the Lord, and though many may turn away from it with scorn, yet others will receive it and teach it and live it, and thus be prepared to meet the Lord in peace when He comes.

One last thought in connection with the parallels between Elijah's message and the message today is worthy of notice. When Elijah taught the people that they should keep the commandments of God, he was called a "troubler of Israel."

So it will be today. When the message of the second coming of Christ and the keeping of the commandments of God is proclaimed in any community, it may be expected that those who preach it will be called troublers of Israel. They will be charged with upsetting the established order of things and disturbing the churches. Let Elijah's reply to this charge be remembered. He declared that he had not troubled Israel. He pointed out that the real troublers of Israel were those who were breaking the commandments of God, and not those who were keeping them. So it is today. The message of the commandments, of the true Sabbath, is not what troubles the church. The real trouble is that many of the professed people of God have forsaken the commandments, and they resent it when it is shown that they are really commandment-breakers and not commandment-keepers.



Jesus wept over the proud, stubborn city that considered Him its enemy when He was its Saviour and only hope.

PART NINE

CONNECTED AND ASSOCIATED TRUTHS



By Ewing Galloway, N. Y.

God's ancient people paid Him the tenth of their stock and produce.

One Tenth to the Lord

ONE of the greatest problems confronting the churches today is that of financial support. A large number of Christian people have come to the place where they no longer indorse or sanction the questionable commercial methods that some churches have adopted for the purpose of securing means to carry forward their work. Church fairs, festivals, shows, banquets, suppers, and sales are meeting with the opposition of those who love the pure religion of Christ, and who are distressed when they see it shamed by such questionable practices.

When Christ first came to His temple nineteen centuries ago, almost His first act was to cleanse it of the money-changers. "My house shall be called the house of prayer," He said, "but ye have made it a den of thieves." Matt. 21: 13. The same spirit of money-changing, commercialism, buying and selling, accompanied by cheating and unfairness, in the interests of religion is seen today again in the church, so that if Christ should come today as He came nineteen hundred years ago He would again find it necessary to cleanse the sanctuary of the money-changers.

It has come to the pass where, at the church fairs and sales, it is felt to be justifiable to put a double price on the articles for sale. Fifty cents is asked for what at a regular merchant's would be priced at twenty-five cents, and the excuse for the price is that is sold to help the church. Thus the doctrine seems to be accepted that the end justified the means.

In other churches the seats are sold at such rates as to be beyond the reach of the poor, and in these richly upholstered pews the rich man sits in his splendor and worships the Man of sorrows who had not where to lay His head. The Babe for whom no place was found, who was cradled in a manger, is now adored beneath Gothic towers costing tens of thousands of dollars.

Covetousness, a Last-Day Sin

Covetousness, a dissatisfied, grasping desire for the things of this world, is peculiarly the sin of this age. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous." 2 Tim. 3: 1, 2. This spirit of covetousness enters into many a church, with the result that the preacher is not adequately supported. When this is the case, in many churches it is the custom to get up a donation party and visit the home of the preacher, who is thus made to feel that his services are so poor and his work of such little account that he cannot be properly supported, but must depend upon the uncertain and inadequate charity of his members for his living.

Sometimes actual penuriousness is united with pride in a congregation, and then it is the custom to build a church for \$50,000, pay \$10,000 of it, borrow \$25,000, and then make the builders and lenders wait interminable years for their money, while the sisters get up fair after fair, and supper after supper, to help pay the cost.

Moral Power Is Lost

The members of the congregation not manifesting any willingness to give for the fear of God and the love of His truth, the fair is opened, the roulette wheel started, the trinkets displayed, the crochet work and India-rubber dolls exhibited, and they are pressed upon the people with the sweet and winning smiles of the sisters of the church and the young ladies of the

congregation, who do all in their power to drive a flourishing trade. Thus the money is raised.

But moral power is lost. No person can really love a religion that must descend to such methods to maintain its existence. If cheating, lying, stealing, and immorality must be employed in order to perpetuate the religion of the present day, then the sooner such a religion perishes the better.

Not only are commercial methods an abomination to the Lord, but they are also utterly unnecessary for the support of the religion of Christ. God has outlined a great plan of church finance in the Bible, a plan that, if adopted by His people, will adequately support the work of the church and make entirely unnecessary the practices now in use.

The Tithing Plan

This plan is called the tithing system. It was first revealed to God's ancient people, the Israelites, and it received the indorsement of Christ and His apostles in the New Testament.

This plan is explained in the following passage:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27: 30-32.

Notice the expression, "the tenth shall be holy unto the Lord." One tenth of what the Lord gives to us belongs to Him. So completely is it His that it partakes of His own character; it is "holy." It never was ours. It is His. It is "holy unto the Lord." For us to use it would be to use something that does not belong to us, to take what belongs to God, to use a holy thing, to profane what is sacred. This ought not to be done, and it cannot be done without the loss of a most valuable blessing.

One tenth of all our possessions belongs to God. We may never have known this, but this does not in any degree change the fact that one tenth of what God has given us belongs to God. There is nothing from which we receive benefit, to which this truth does not apply, "whether of the seed of the land, or of the fruit of the trees," or of "the tithe of the herd, or of the flock,"

one tenth of all our possessions is the Lord's, and should immediately be given to Him.

This matter of the payment of tithes brings the same test to each individual as that on which Adam failed. God gave Adam everything in the world, withholding but one thing, the tree of the knowledge of good and evil. This tree, He said, is Mine; you are not to touch it, or take of its fruit. Everything else I have given to you. Enjoy these many other things, but let this tree alone. It is not yours, but Mine.

The tree was to have served as an everlasting reminder that all Adam had came from God. It was to keep ever fresh in his mind that he was merely the steward of God. He was to acknowledge and recognize the great truth of the ownership of God by refraining from touching the tree.

So today God blesses His children by giving them power to make a living, to get wealth. All that we have comes from God. We should acknowledge this truth, and recognize God's ownership of all, by rendering to Him that which He has reserved as His own. The tithe stands in the same relation to us as the tree of the knowledge of good and evil did to Adam. We ought not to touch it. If we do, we commit the same sin Adam did, and we can expect nothing but the same curse to rest upon us.

Let us not, then, repeat the sin of Adam, but gladly acknowledge the goodness of God in giving us life and all things to sustain life, by the faithful payment of one tenth of our income, of our property, and of all that God has given us, to Him.

For the Support of the Ministry

The tithe anciently was used for the support of those who ministered about "holy things."

"And the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them: I am thy part and thy inheritance among the children of Israel. And, behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve, even the service of the tabernacle of the congregation. Neither must the children of Israel henceforth come nigh the tabernacle of the congregation, lest they bear sin, and die. But the Levites shall do the service of the tabernacle of the congregation, and they shall bear their iniquity: it shall be a statute forever throughout your generations, that among the children of Israel they have no inheritance." Num. 18: 20-24.

There was one tribe of the twelve tribes of Israel that was not to engage in secular or commercial affairs, but their entire time was to be given to religion and religious services. This tribe was supported by the tithes of the entire nation. They were themselves under obligation to unite in this practice, and to pay tithe of the tithes they received. (Num. 18: 26, 27.)

The New Testament plainly states that this ancient practice of tithe-paying has been ordained by the Lord for the support of the gospel ministry in its work of preaching the gospel. First Paul directs attention to the tithing plan by saying:

“Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar?” 1 Cor. 9: 13.

New Testament Indorsement

This is a direct reference to the tithing plan. Paul was writing about the support of the ministry, and now he calls attention to the method by which the priesthood received its support. “Do you not know,” he asks, “how the priests are supported; how they get their living ‘of the things of the temple,’ of the things that are brought in as tithe from the people of Israel?” Having pointed directly to this method of tithing, Paul then said:

“Even so [in the same way] hath the Lord ordained that they which preach the gospel shall live of the gospel.” 1 Cor. 9: 14.

Here, then, is an inspired statement that the tithing system has been brought over into the gospel era, and ordained of God as the financial system for the support of His church. “Even so”; that is, just as the priests were supported by the tithes of Israel, “even so,” just like that, by the payment of tithes, “hath the Lord ordained that they which preach the gospel should live of the gospel.”

Notice, too, in this passage, what the tithe is to be used for. It is not for building churches, for benevolent work, for charity, for Sabbath-school offerings, or for anything of this character; it is solely and alone for the support of them “which preach the gospel,” and for the support of their work in preaching the gospel. The work of extending the gospel is to be supported by tithes.

Jesus himself indorsed the tithing system when He said:



By Ewing Galloway, N. Y.

(350)

The calm peace of Mt. Fuji in Japan, gazing down on village and lake,
typifies the peace of those who obey the commandments of the Lord

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, *and not to leave the other undone.*" Matt. 23: 23.

The Pharisees were putting the emphasis in their practice of religion on the lesser rather than the greater things. Christ condemned them for this. He pointed out how scrupulously they tithed even the little garden truck, but meanwhile disregarded the matters of chief importance, such as judgment, mercy, and faith. These latter should have been first with them, but tithing was also to be observed, "not to leave the other undone." This constitutes an indorsement on the part of the Saviour of the tithing system.

God Desires to Bless His People

It is not because God needs money or that the church and the gospel will fail for lack of money that God has established the tithing system. He wants men to practice tithing because of a great principle, and because He desires to bless them. If God's ownership of all things, and our stewardship of the things that He places in our possession is recognized by the adoption of the tithing plan, this blessing will become ours.

The value of this blessing should be borne in mind when one is considering his obligation to pay tithes. A man who receives a salary of \$30.00 a week, owes \$3.00 to the Lord; only \$27.00 of his salary belongs to himself. But this man is likely to argue that he cannot pay tithe on his salary because he can scarcely get along on the full \$30.00, that he needs every cent of this amount to meet his expenses, and that to pay a tithe of \$3.00 weekly would have the same effect as to reduce his salary to \$27.00 a week.

This argument reckons without the blessing of the Lord. From personal experience, the writer can assure everyone who reads these words, and his testimony will be supported by that of thousands of tithe-payers, that it is easier to get along on nine tenths of our income with the Lord's blessing on it, than it is on ten tenths without that blessing. The blessing of God amounts to something. The sum of \$27.00 a week will go farther in supplying all a man's needs when God's blessing is on it, than \$30.00 a week will with God's curse upon it.

That God's blessing is on the man who honors God by paying a faithful tithe is evident from this wonderful promise:

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts." Mal. 3: 10-12.

Here the Lord invites a test on this matter. He pledges His word that to those who are faithful in the payment of tithes He will pour out such a blessing, opening the very windows of heaven upon them, that there will not be room enough to receive it. He promises, moreover, to care for their crops, to keep the devourer from destroying them, to prevent the vine from casting its fruit before the time, to prosper all the works of their hands.

Surely with such a blessing promised as this we cannot doubt that God will enable the nine tenths of our income that are left after we have paid our tithe to do just as much, and even more, than the ten tenths ever did when we did not pay tithe.

A Curse Upon Refusal to Tithe

It is to those who are not faithful in rendering to the Lord His own that God addresses this admonition:

"Now therefore thus saith the Lord of hosts; Consider your ways. Ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes." Haggai 1: 5, 6.

He urges them to consider why this condition prevails, why they can never obtain greater prosperity, and he informs them it is because they were not rendering to God what they should, but were all taken up with their own affairs, and were letting His work be neglected. He said:

"Ye looked for much, and, lo, it came to little; and when ye brought it home, I did blow upon it. Why? saith the Lord of hosts. Because of mine house that is waste, and ye run every man to his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that

which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of your hands." Haggaï 1:9-11.

There is a curse from God upon man's money and property and upon all his efforts when he does not honor God by paying tithes in recognition of the ownership of God. The Bible definitely states the existence of such a curse.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. *Ye are cursed with a curse: for ye have robbed Me, even this whole nation.*" Mal. 3:8, 9.

Not to pay tithes is taking what does not belong to us, and hence is robbery. It is robbing God. This results in a curse falling on the guilty party. Thus while a man may think he is bettering himself financially to retain all he makes and withhold from God that part of his income that belongs to God, yet as a matter of fact he is worse off financially with God's curse on his money than if he had but nine tenths of it upon which God's blessing was placed.

Offerings in Addition to Tithe

The verse quoted from Malachi reveals also that offerings are expected by the Lord from His people in addition to the tithe. The tithe is not all that we should bring to God. When we pay tithe we are not really giving God anything, for this was never ours. To keep it would be robbery, taking what is not ours, but another's. It could not rightfully be called a gift. It is merely the acknowledgment that all we have comes from God, and we render the tenth to Him because it is that part which He has retained as His own. To do otherwise would be, in effect, assuming the responsibility for all our future existence and support, and ruling God out of our lives. To render it to God is, in effect, saying that without God we cannot live nor prosper, and putting all our future into His hands.

In addition to letting God have what already belongs to Him, God expects us to express our gratitude to Him by making offerings out of the remaining nine tenths. The tithe is for one specific purpose, for the support of the gospel ministry and its work. When we make Sabbath-school offerings, give to charity, to foreign missions, to home missions, to the building of churches, this is not to be taken out of the tithe but is to be in addition to the tithe. "*Tithes and offerings.*"



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Angels have ever been the protectors and comforters of God's children.

The Ministry of Angels

ANGELS are real beings who are messengers of God, associated with the Father in the great work of salvation. They are sent forth to do service for His children who are struggling with sin in this world. The teaching of the Bible regarding the ministration of these heavenly beings is of the greatest comfort and encouragement. By our side constantly stands an unseen helper to help us over the hard places, and assist us through the difficult and trying experiences of life.

There are many who have come to believe that angels are the disembodied spirits of dead people. This is a grievous error. Angels are not the spirits of men and women who once lived on this earth, but a higher order of created intelligence entirely.

Angels not the Spirits of the Dead

Before any human being had ever died angels were in existence, therefore they cannot be the spirits of the dead.

"So He drove out the man; and He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life." Gen. 3: 24.

This record shows that at the very beginning of the history of sin in the world, but before death had entered, angels existed.

Before any man had ever died they were placed at the gate of the garden of Eden to keep the way of the tree of life.

"Where wast thou when I laid the foundation of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? Or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? Or who hath laid the cornerstone thereof; when the morning stars sang together, and all the sons of God shouted for joy?" Job 38: 4-7.

In this passage we are informed that at the time when the "foundations of the earth" were laid, then "all the sons of God" and "the morning stars" sang together; that is, there was a great chorus of praise that ascended from the heavenly host when the cornerstone of the earth was laid. Hence it is plain that angels were in existence before the human race was created, and therefore cannot be the spirits of human beings who have died.

The fact that the angels constitute a higher order of being than the human race is evident from the words of David:

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." Ps. 8: 4, 5.

Thus even when man was upright, before sin had entered his heart, when he was clothed with the glory and honor of God in the beginning, even then he was "a little lower than the angels."

The Work of the Angels

The work of the angels is to assist in the salvation of human beings, to comfort and protect and care for the people of God.

"But to which of the angels said He at any time, Sit on My right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 13, 14.

In this connection there is the comforting promise of the Psalms:

"For He shall give His angels charge over thee, to keep thee in all thy ways." Ps. 91: 11.

So interested are these heavenly beings in the welfare and salvation of the members of the human race that they are represented as uniting in a great anthem of praise whenever any of the children of men turn away from sin to righteousness.

"Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15: 10.

A Guardian Angel for Each Child of God

There are statements in the Bible that seem to strongly imply that each child of God has an attending, or guardian angel. Such a statement is the following: "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their angels* do always behold the face of My Father which is in heaven." Matt. 18: 10.

This same truth seems to be taught in the account of Peter's imprisonment and deliverance, as recorded in Acts. When Peter found himself delivered from the prison in Jerusalem by the angel from heaven, he said:

"Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying. And as Peter knocked at the door of the gate, a damsel came to hearken named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate. And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, *It is his angel.*" Acts 12: 11-15.

It is plain from this passage that the apostles were instructed in the truth of the ministration of angels, and that they believed that each one of them had an attending angel, so that while they were not ready to believe that it could be Peter who stood at the gate knocking, they were convinced that it was the attending angel that they believed was constantly with Peter.

This truth concerning guardian angels should not be lost from Christian belief. It is a source of very real comfort and strength to know that in all the difficulties, disappointments, hardships, and trials of life, by our side there stands a visitor from heaven to give strength to bear trials, and grace to resist temptations. This heavenly messenger is in direct communication with heaven, and can bring all needful help at all times. So great is the love of God towards His faithful children that He has His agent constantly at our side.

Regarding the number of the angelic host, the Bible speaks in such a way as to convey the idea of a vast number:

"A fiery stream issued and came forth from before Him: thousand thousands ministered unto Him, and ten thousand times ten thousands stood before Him: the judgment was set, and the books were opened." Dan. 7: 10.

"And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Rev. 5: 11.

Ten thousand times ten thousand is one hundred million, but that this does not adequately state the full number of the angels is evident from the additional expression, "thousands of thousands." Paul, writing to the Hebrews, speaks of the angels as "an innumerable company of angels." Heb. 12: 22.

The great company of the angels is known as God's host. This is the significance of the expression that occurs so often in the Bible, "the Lord of hosts."

"And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host." Gen. 32: 1, 2.

"I saw the Lord sitting on His throne, and all the host of heaven standing by Him on His right hand and on His left." 1 Kings 22: 19.

It was a "multitude of the heavenly host" that appeared to the shepherds on the fields of Judea at the time of the birth of Christ and announced to them the glorious tidings of the birth of the Child.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." Luke 2: 13, 14.

The Chariots of God

It was also a company of this heavenly host that, with the appearance of a chariot and horses of fire, translated the prophet Elijah without seeing death.

"And it came to pass, as they still went on and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them asunder; and Elijah went up by a whirlwind into heaven." 2 Kings 2: 11.

"The chariots of God are twenty thousand, even thousands of angels: the Lord is among them, as in Sinai, in the holy place." Ps. 68: 17.

Angels Have Appeared

There have been times when angels have appeared in bodily form to men.

"And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favor



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The shepherds of Bethlehem were granted sight of the glorious beings that invisibly accompany each child of God.

in thy sight, pass not away, I pray thee, from thy servant: let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree: and I will fetch a morsel of bread, and comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant. And they said, So do, as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the

the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat." Gen. 18: 2-8.

Certainly angels are real beings when they can be seen by men. They have hands and feet and bodies, and on this occasion they partook of food. One of these three was the Lord himself, who, while he stayed and talked with Abraham (Gen. 18: 16-33), sent the other two to Sodom to save Lot from the destruction that was about to be brought upon that city (Gen. 19: 1-25).

Angels are Real Beings

Angels are real beings, not only when they manifest themselves to men, but in their normal condition. They partake of food in heaven. Thus we have the record:

"Though He had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the *corn of heaven*. *Man did eat angels' food*: he sent them meat to the full." Ps. 78: 23-25.

Hence it appears that the manna which fell in the wilderness for the Israelites for forty years was "the corn of heaven," the food which the angels eat.

It is still possible for men and women today to see and entertain angels. There would be no propriety or reason in the following verse if this were not still a possibility:

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13: 2.

The Guardianship of Angels

The protection that God gives to His people through the guardianship of heavenly angels is beautifully set forth in the account of the trials of Job:

"And the Lord said unto Satan, Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? Then Satan answered the Lord, and said, Doth Job fear God for nought? *Hast Thou not made an hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land.*" Job 1: 8-10.

Notice here the expression, "Hast Thou not made an hedge about him?" The hedge that God has made about all His

people, to protect them from being overcome and destroyed by the enemy of our souls, is the guardianship of heavenly angels. This is plainly taught by David: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34: 7.

A most striking illustration of the protection and deliverance afforded by this angelic hedge is given in the following account. Elisha, the prophet of God, was in danger. The army of the king of Syria had been sent against him to Dothan, and had entirely surrounded the city.

"Therefore sent he thither horses, and chariots, and a great host: and they came by night, and compassed the city about. And when the servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not: for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6: 14-17.

The angels of God are very strong and powerful. They "excel in strength."

"Bless the Lord, ye His angels, that excel in strength, that do His commandments, hearkening unto the voice of His word." Ps. 103: 20.

An example of the strength of the angels is given in the writings of Isaiah, where we read:

"Then the angel of the Lord went forth, and smote in the camp of the Assyrians a hundred and fourscore and five thousand: and when they arose early in the morning, behold, they [these] were all dead corpses." Isa. 37: 36.

Here one angel put to death in one night 185,000 men. Surely the child of God need have no fear so long as he is under the guardianship of these heavenly helpers. How carefully every Christian should walk before God that these angels may never be grieved away!

All the Angels to Come with Jesus

When Jesus comes the second time all His angels will come with Him. What a demonstration of power and glory that will be!

"When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory." Matt. 25: 31.

The purpose for which the angels accompany Christ when He comes the second time is to gather together His people from all parts of the earth to take them with Christ.

"And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other." Matt. 24: 31.

Thus from the beginning of the world to the end God guards His people by the ministration of angels. In all ages they have been sent on missions of mercy to the children of God. To Abraham they came with promises of future blessings; to Lot in wicked Sodom they came with help and rescue; to Elijah they came with food when he was about to perish from hunger and weariness in the desert; to Elisha they came with horses and chariots of fire, and with complete deliverance from his foes when he was shut in by his enemies; to Daniel they came with safety and salvation in the den of lions; to Peter they came with release when he was shut up in Herod's prison; to Paul and his companions they came with rescue from the storm at sea; and they sent Peter with a message of salvation to Cornelius, whose mind they had previously opened to receive the good tidings.

Have Faith in God!

How comforting it is to the people of God, surrounded as they are by the forces of evil, exposed to the deceptive power and unsleeping malice of the prince of darkness, taking their long journey through the enemy's country, to have this blessed assurance of the untiring and unceasing guardianship of holy angels! These promises of grace and protection make more certain the reality of the mighty agencies of evil that we must meet—agencies devilish, innumerable, determined, malignant, of whose power and malice we cannot safely be ignorant, or unheeding.

But with such strong and superior allies by our side we need not fear, if all our dependence is placed in God. We need not hesitate to do His commandments, to follow Him in whatsoever ways He may lead, to bear any trial or test, when we know that help from God is always at hand. Did God rescue Lot from the fiery doom of Sodom? Be assured that He will rescue you from similar peril. Did God send protection to Elisha when

hemmed in by foes? Let your confidence be strong that the same protection will be yours when in similar need. Did God feed Elijah when he would otherwise have perished from hunger? So, if you do God's commandments, is He pledged to supply all your need in Christ Jesus. Did God send songs in the night and ultimate deliverance to the prisoners in the Philippian jail? So, too, shall we sing the praises of God and find deliverance and salvation when our enemies seek to work their will with us.

No matter what the future may hold for the faithful servant of God, he need not fear. In every time of need the angels of God will minister to us, and "if God be for us, who can be against us?"



Rau

Angels strive to protect us from the temptations of Satan as they sought to turn Balaam from his presumptuous disobedience.



Rau

"In the last day of the feast," Jesus cried, "If any man thirst, let him come unto Me and drink."

Conversion

CONVERSION is the experience of the sinner when, believing the facts of the atonement of Christ, he, by faith, accepts the salvation provided by the sacrifice of Christ. It is as a result of this acceptance that a sinner is made a Christian; that a lost man is saved; that a guilty man is pardoned; that the sentence of death is removed; that a fallen man is raised up; and that a sinful man becomes just in the sight of God. This is, indeed, a miracle of the grace of Jesus Christ.

The human race as a whole is lost. Human beings as individuals are lost. Humanity is fallen. The reason for this is sin.

The moral fall and impotency caused by sin is not merely theoretical. It is an actual fact. Human beings are born sinners, born lost, doomed to perish, born under the sentence of death.

It is a source of perplexity to many to understand why all must die because one sinned. It is difficult for them to see the justice of visiting the punishment of death upon all because of Adam's sin.

Why, they inquire, should I be punished for an act committed thousands of years before I was born? Why should I be doomed to die because Adam disobeyed God?

The Bible declares that the death of Adam was the death of all.

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5: 12.

"By one man's offense death reigned." Rom. 5: 17.

"By the offense of one judgment came upon all men to condemnation." Rom. 5: 18.

The death, then, of the race was the result of Adam's fall. This is clearly stated:

"As in Adam all die, even so in Christ shall all be made alive." 1 Cor. 15: 22.

Consider the expression, "in Adam." The race died "in Adam." When Adam sinned, the human race was "in Adam." In his loins then were all who have ever lived or ever will live on this planet. His fall was the fall of the race that was "in Adam." The sentence of death pronounced upon him fell also upon the race, for the race was "in Adam." His guilt became their guilt. His punishment was their punishment. The change of nature that he experienced they also experienced. When Adam became a sinner, the race "in Adam" became sinful. As they were born they could be born only in sin, with a fallen nature, under the sentence of death, doomed to perish.

If the sentence of death passed upon Adam had been executed upon him the day he sinned, what would have become of the race that was then "in Adam"? There would have been no race. It would have perished "in Adam." So "in Adam all die."

That is the picture of the ruined race, a race doomed to death, a race of sinners. No man has any righteousness of his own, for every man has a nature out of which righteousness cannot grow or develop. He cannot make himself into anything but a sinner. He has a fallen, a depraved, a corrupt nature, out of which his own individual sins grow. He cannot restrain them nor check them, because he cannot change his heart, his nature. He cannot make himself good. He cannot place himself back under God's favor. He cannot obey God's law. Sin drags him down and makes him its bond-slave. He may know what is right, but has no power to do it. He may be filled with remorse for his sins, but cannot remove them. He is guilty, condemned, impure, unclean.

And he is lost. He experiences the wrath of God against

himself. The sentence of death is pronounced upon him. He feels guilty. He looks forward only to punishment. In himself there is, there can be, no hope.

Glad Tidings

In this state of condemnation and despair he hears a message of glad tidings. He learns that God has arranged to transfer his guilt to Another, to place his sins on a Substitute, to lay his sins upon a Saviour, and thus forgive his sins, remove his guilt, and restore him to favor.

God does all this by the simple process of sending His Son to take the sinner's place, suffer the sinner's punishment, die in the sinner's stead, and then to impart to the sinner an entirely new nature, even the nature of the Lord himself. God is moved to do this entirely by love, which manifests itself in mercy and grace. Entirely without merit of his own, altogether unworthy and undeserving, the sinner becomes the recipient of the salvation of God wrought out for him in the sacrifice of God's own Son.

In order to save the sinner, God removes his sin and places it on Jesus. All sin is placed there. The sins of all are placed there.

"The Lord hath laid on Him the iniquity of us all." Isa. 53:6.

Every sin that ever was committed, from the very first sin in the garden of Eden to the most recent transgression, was laid upon Christ. All the sins that will be committed to the very last were laid upon Him. Sin as it is in the heart, in its impurity, in its essential nature, uncommitted, but latent, was imparted to Him; and sin as it is when committed, as it breaks forth in action—all the sins of the world—was imputed to Him. Both sin as a condition and sins as actual transgression were all laid upon Him.

And with our sins upon Him, He died. He died for our sins. He received our punishment. He took our guilt.

And His death is our release, our justification, our redemption, our salvation. For "He hath borne *our* griefs, and carried *our* sorrows," "He was wounded for *our* transgressions, He was bruised for *our* iniquities." His soul has been made "an offering for sin." Isa. 53:4-10. The gospel is the good news "that He

by the grace of God should taste death for every man." Heb. 2:9. The penalty for every sin has been paid. Sin has met its punishment. There is no man for whom Christ has not died. There is no man who need die for his own sins. There is no sin unatoned for. He tasted "death for *every* man."

"In Christ"

My sins and your sins are gone. He died for them. The guilt has been removed. The record has been cancelled. The law has been satisfied. There is now no condemnation. We stand justified before God. Salvation is a finished work. Nothing can be added to it. There remains nothing more to be done to complete it. God has fully, freely, abundantly, out of His unspeakable grace, provided salvation for every member of the human race. That salvation is "in Christ," as condemnation is "in Adam."

Finished work as it is, its never-finished working is applied to human souls, and they experience the glorious effects of it, as they by personal faith appropriate to themselves the Lord Jesus Christ, and enter into personal fellowship with Him.

To be saved, to be a Christian, to be converted, is not merely to give a mental assent to a statement of belief, to accept a set of doctrines, or to join a church. Christians do believe the facts of Christianity, but it is not the belief of these facts that constitutes them Christians. There is a difference between believing facts and trusting a person.

Christianity Is Christ

Those who are saved, are saved because they trust a Saviour. They have not merely accepted the truth, or accepted Christianity; they have accepted *Him*. They not only believe the facts of the Bible; they believe in *Him*. They not only learn His commandments; they learn of *Him*. They not only follow the teachings of His Word; they follow *Him*. They not only hold to the faith; they abide in *Him*. They look not to themselves, to their own efforts, to their own obedience, for acceptance with God; they rely on *Him*.

In accepting Him, they accept what He has done for them. They accept His death as their death. He tasted death for every man. Therefore, He tasted death for them. It was because of



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To Nicodemus Jesus set forth the great law of entrance into His kingdom, through the gateway of the new birth.

their sins that He died. Therefore His death is counted as their death. They count it as such.

Crucified with Christ

They reckon "that if one died for all, then were all dead." 2 Cor. 5: 14. Hence in His death they see their own. It was their sins that nailed Him to the cross. It was their punishment He

took. They take their place with Him on the cross. They die with Him.

"I am crucified with Christ." Gal. 2:20.

And thus the penalty of sin is met — and removed. As the race was "in Adam" when he sinned, so it was "in Christ" as the last Adam when He died for sin. The individual who reckons on that, who counts that true for himself, will find it to be true in his own experience.

Living with Christ

Christ not only died for sin; He was raised again.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

"Now if we be dead with Christ, we believe we shall also live with Him. . . . Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." Rom. 6:8-11.

That is conversion; just relying on Christ; counting Him faithful; trusting Him. As we reckon ourselves to have died with Him, and to be now "in Him," He makes it so. As we accept His gracious promise, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9), and confessing our sins, He forgives, and cleanses. As we believe, He removes sin, takes away condemnation, imputes His own righteousness, and makes us just before God. As we surrender to Him, He changes our nature, restores God's image in the soul, regenerates the whole being, and implants a new nature. Old things pass away; behold, all things become new. There is a new creation, a new man. The sinner has become a saint. The fallen man has been born again. The natural man is dead. The spiritual man is created. The life of God is in his soul. He is converted.



OROC

Burmese believers enter the church through baptism.

Baptism

BAPTISM is the door of entrance into the Christian church. Four general modes of baptism are practiced today by various churches. They are sprinkling, pouring, immersion, and immersion three times, or triune immersion.

Baptism is an essential part of the great gospel commission. This commission cannot be carried out without the baptism of converts to the Christian faith.

“Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” Matt. 28: 19, 20.

Four Prerequisites

Four things are necessary in the experience of the converts to Christianity before they become proper candidates for baptism. Matthew’s statement of the gospel commission sets forth the first of these prerequisites: “Go ye therefore, and teach all nations, baptizing them.” Teaching comes before baptism. No person is a fit subject for baptism, until that person has been taught the truth of the gospel.

In Mark’s statement of the gospel commission another prerequisite is set forth:

"And He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 15, 16.

Not only must the convert be taught the gospel, but he must believe it, before he should be baptized. It is not enough for the person to know the truth, he must also believe the truth.

A third thing necessary before baptism was set forth by Peter when he was asked by sincere inquirers at the close of his day of Pentecost sermon, "What shall we do?"

"Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2: 38.

Repentance, then, is necessary before an individual is a proper candidate for baptism. Repentance will be followed by confession. These four things precede baptism: The convert must be taught the gospel, must believe, must repent of his sins, and must confess these sins. If these are done, and when they are done, then baptism should follow.

Infant Baptism Not Scriptural

These Scriptural considerations forever settle the question of infant baptism. An infant cannot be taught the gospel, cannot believe the gospel, cannot repent of its sins, and cannot confess its sins. An infant is not, therefore, and can never be, a proper candidate for baptism. As a matter of fact infant baptism is not taught in the Bible. It is of later origin than Bible times. It was brought into the church through the apostasy, and is one of the great counterfeits of the apostate system that should be discarded by all churches today that follow the Bible and the Bible alone.

Immersion the True Mode

The only proper mode of baptism is made very clear in the Bible. This, too, has been counterfeited and perverted, and a substitute put in its place by the false and spurious system, and today this counterfeit baptism has been accepted as the genuine by many honest but deceived people. The time has come when the true baptism is to be restored to its proper place in the preaching of the final message of the gospel.

"Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins." Matt. 3: 5, 6.

Let this expression be closely studied and examined. They "were baptized *in Jordan*." It was "*in*" Jordan they were baptized, not *near* Jordan, nor *by* Jordan, nor *with the water* of Jordan, but "*in*" the river itself. They would not have needed to go into the river for any other purpose than immersion. To sprinkle with the water of the river, or to pour some of the water of the river on their heads, would not have been at all to baptize them "*in Jordan*." The source of the water used is not the important thing, but the form or way in which it is used. Baptized "*in Jordan*" can mean but one thing, and that is immersion.

"Much Water" Needed

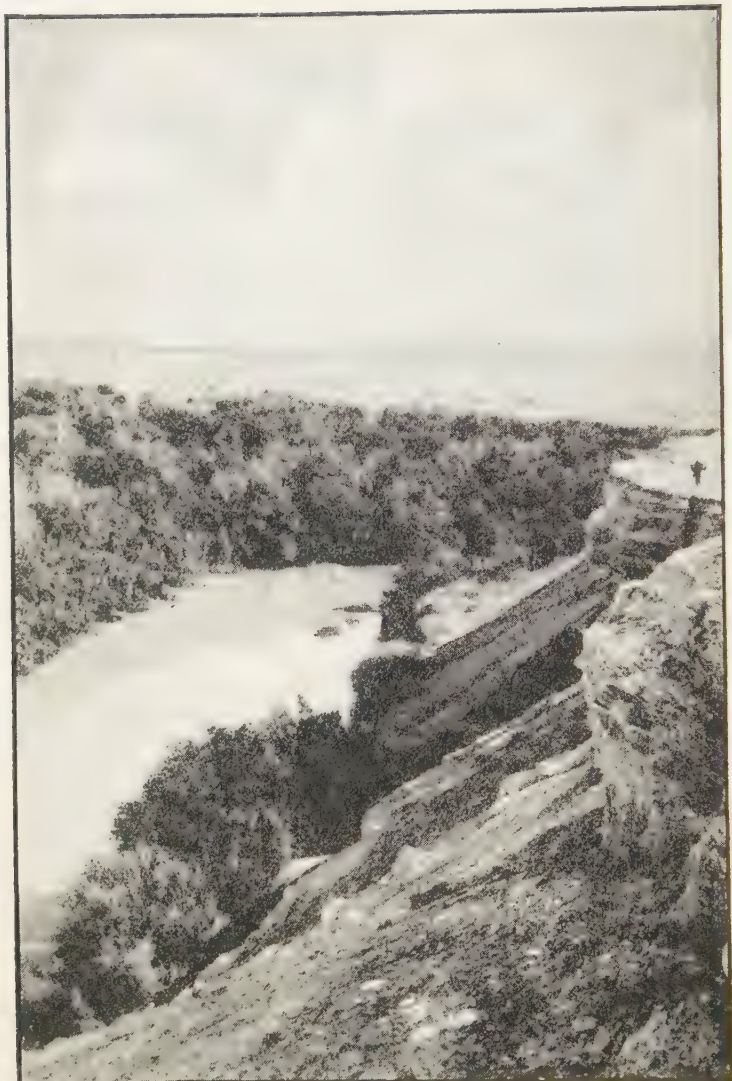
The argument is sometimes advanced that there are certain seasons of the year when the Jordan dwindles to a small stream, not having sufficient water to immerse in, and from this it is argued that if John baptized only in Jordan then he must have sprinkled or poured, because there would be times when he could not immerse. But that there were times when there was not sufficient water in the Jordan for the purposes of proper baptism, and that John needed a large quantity of water for his baptism, is evident from a statement appearing in the book of John:

"And John also was baptizing in Ænon near to Salim, *because there was much water there*." John 3: 23.

From this it is plain that a little trickling brook, which would afford abundant water for purposes of sprinkling or pouring, was not sufficient for baptism. For this "much water" is required according to the Bible. This, surely, points to immersion as the proper mode of baptism.

"And Jesus, when He was baptized, *went up straightway out of the water*; and, lo, the heavens were opened unto Him and He saw the Spirit of God descending like a dove, and lighting upon Him." Matt. 3: 16.

This points also to immersion as the mode of Christ's baptism. He went "up out of the water." Hence it is plain that he must have been down in the water. That is made still plainer by another passage:



Bain News Service

The river of holiest associations is the Jordan, in which our Lord was immersed.

"And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and *they went down both into the water, both Philip and the eunuch*; and he baptized him." Acts 8: 36-38.

This baptism, like that of Christ, took place "in" the water, not with water, not by sprinkling water, but "in" water. "They went down both into the water, both Philip and the eunuch." This would have been unnecessary for purposes of sprinkling, but absolutely required by immersion. The only form of baptism taught in the Bible is immersion.

An Outward Testimony to an Inward Experience

But the true mode of baptism does not rest merely on these clear statements of the form that was anciently employed, but upon the spiritual significance of the rite itself. Baptism is the outward testimony to an inward experience. What that inward experience is of which the rite is an outward expression, will largely determine what form the outward expression or testimony should take in order to fully express the inward experience. This inward experience is not expressed at all by sprinkling or pouring, and hence they cannot be the right forms of baptism.

What is this inward experience? Paul fully describes and explains it when he speaks of it as a burial:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6: 3-6.

The inward experience, of which baptism is an outward testimony to the world, is a death, a burial, and a resurrection.

No man is a Christian until this inward experience has become his. The human race was lost because of sin. The wages of sin is death. Hence every human being passed under sentence of death. Without shedding of blood there is no remission for sin. The law, to transgress which is sin, put us all under the

death penalty and demanded the shedding of the blood of the sinner before the sins of the world could be remitted.

Christ came and offered His life as a ransom for the race. The sins of the world were placed on Him. The sentence of death that was against us was carried out upon Him. For the remission of these sins of ours, "in due time Christ died for the ungodly."

Inasmuch as He was dying for our sins, taking our place, as our Substitute, then His death was in reality our death. "If one died for all, then were all dead." 2 Cor. 5:14.

Hence when we accept the sacrifice of Christ on our behalf, we really accept His death as our own, and in this way His death becomes our death, and we die to sin. When He hung on the cross His life was taken away by my sin; He was dying in my place; I was hanging there with Him. His death is my death. For this reason Paul says:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me." Gal. 2:20.

A Burial and a Resurrection

He died for me. When I accept Him as my Saviour I die, too. He was buried. I must be buried, too. "Our old man is crucified with Him, that the body of sin might be destroyed." Now, this old man of sin, being dead, should be buried out of sight.

But this does not complete the experience of conversion. There must be a resurrection. Not of that which was buried, but of the new man, which shall no longer serve sin.

"And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." 2 Cor. 5:15.

"Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we should also walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Rom. 6:4, 5.

Christ died. When I accept Him, I die, too. Christ was buried. I am buried, too. Christ was raised. I am raised with Him. This is conversion. And more; this is baptism.

Baptism is meant to commemorate the death, burial, and

resurrection of Christ. When this rite is administered we are testifying to the world that we accept His sacrifice in our behalf. In order to show this we, by our baptism, say to the world that we have died with Him, are buried with Him, and are raised to new life with Him.

Nothing in all the world will witness this to the world but a burial and a resurrection. Sprinkling or pouring will not do it. Triune immersion is unnecessary, as He did not die three times, was not buried three times, and was not raised three times. When it is considered that baptism is a memorial of the burial and resurrection of Jesus Christ, it is plain that only a burial and a resurrection will ever adequately commemorate this. And immersion is a burial and a resurrection.

A Complete Likeness

Consider a baptism scene and see that it is a burial and a resurrection. The minister takes the convert out into the river. He is laid away in the watery grave. His eyes close. His breath stops. He is hidden in the grave. A perfect representation of a burial! A perfect representation of being "planted together in the likeness of His death." Rom. 6: 5.

And then there is a perfect representation of a resurrection. The convert comes forth from the grave. His eyes open. His breath comes again into his body. He goes to the shore and mingles with his friends. A perfect "likeness of His resurrection"!

Thus true baptism, immersion, is a perfect representation to the fullest degree of the very experience of conversion, a death, a burial, and a resurrection. Only by immersion can these things be fully expressed to the world. Every other form falls short of doing this. Immersion only is baptism.

Signifies Acceptance of Christ's Sacrifice

While baptism signifies the death and resurrection of Christ, yet it signifies more than a mere recognition of the fact that He was crucified and raised from the dead nineteen hundred years ago. It signifies our acceptance of this sacrifice. It is a symbol of the complete hiding of the life in Christ. In order to make His life, which is proof against all the power of the adversary of our souls, ours, we must acknowledge that our life is lost, and

that there is nothing in us that we can give towards its redemption.

Being fully assured that this present life is ours, we must surrender it into the hands of Christ. He will then give us His own divine life in exchange. What we are to do is to give up, to yield to the Lord, fully, sincerely, without reserve, desiring that His ways shall become our ways, and accepting by faith the fact that He gives His life to us as He has promised.

When we do this, then we should be baptized, buried, immersed, signifying that we have put off the old life with its sins, that the old nature is dead, crucified with Christ, and we have taken the new Christ-life to be ours, to walk in newness of life with Him. This is true baptism.



International Newsreel

Around the whole world the "gospel of the kingdom" wins converts who are baptized as their Lord was.



Eugene J. Hall

To become skilled in cookery is worthy women's most earnest endeavor.

Health and Temperance

TO BE healthy is a part of good religion. The laws of health are the laws of God. They should be observed by Christians as faithfully as are the laws of God written in the Bible. Christians should become acquainted with these laws and make their observance a part of daily life. One who serves God has no right to be always suffering from transgression of the laws of right living. This is to bring reproach upon God, and is not glorifying Him.

God is just as much concerned for the health of His people as He is for their spiritual welfare and growth. John's good wish for his correspondent, "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth" (3 John 2), is God's wish for every child of His. Christians should, therefore, grow in physical strength and health as well as in spiritual life. It is their duty to acquaint themselves with the great principles of healthful living that they may glorify God in their bodies as well as in their spirits.

Healthy Bodies as well as Souls

The religion of Jesus Christ affects every part of a man's being, body, soul, mind, spirit, intellect, and will.

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10: 31.

Religion, at least the religion of Christ, is to have a definite effect upon the bodies of Christians. God wants healthy bodies as well as healthy souls.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5: 23.

And again:

"What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." I Cor. 6: 19, 20.

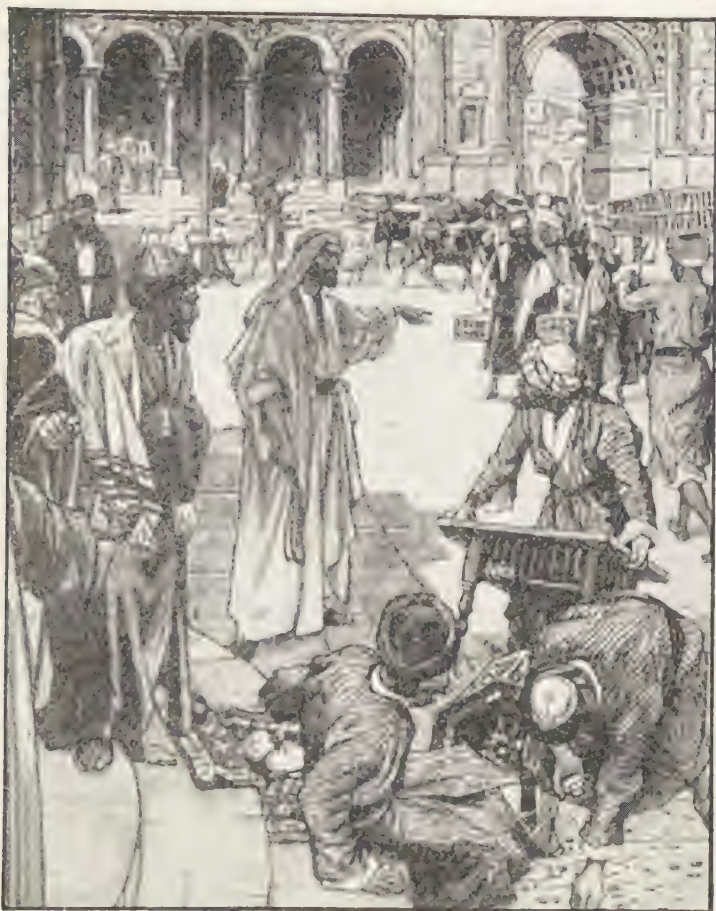
It is impossible to follow out the instruction given in these passages when we knowingly take into our bodies either food or drink that is harmful. Not only is it not glorifying God to eat or drink things that are detrimental to our health, but the man who persists in defiling the temple of God, which is the body, will be destroyed and not saved.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." I Cor. 3: 16, 17.

This being true, it is well to consider in what way the body that has been given us of God may be defiled.

Things That Defile

It is quite possible for the people of God to defile their bodies by the things they eat as well as by the things they drink. The body may be defiled by the peppers, spices, mustards, vinegars, and other strong substances that today are so commonly used in cooking. These things contain no food elements whatever, neither do they add to the delicate flavor of the fruits, grains, and vegetables with which they are used. Rather do they destroy the natural sensitiveness of the taste, so that it becomes unable to detect the choice flavors that nature gives. They do the system a positive injury by inflaming the delicate blood vessels of the throat and stomach, by whipping up the often already overtaxed nerves to increased exhaustion, and by heating up the blood through the entire system, thus making it more difficult to control the temper and all the natural passions.



International Newsreel

Jesus unmistakably showed His displeasure against those who defiled the temple of God.

In addition to this the habitual use of spices, condiments, and similar elements, creates an appetite that can only be satisfied by strong drink. In this way many mothers, who are strong advocates of temperance, may by improper cooking and preparation of food in the home, be preparing their own sons to fill drunkards' graves. Many a boy has become a drunkard because of the appetite created by wrong habits of preparing

food. There is no more important art than that of the proper preparation of food.

The Tobacco Habit Defiling

The tobacco habit in any form whatever is an evil thing, and no Christian should ever practice it. Tobacco contains a deadly poison, nicotine, and cannot be taken into the human system without defiling it. The tobacco user especially should study the striking words of Paul, "If any man defile the temple of God, him shall God destroy." The use of tobacco is defiling to the body, for it has a most detrimental action on the heart and lungs and makes a man's whole person unclean; defiling to the soul, for it deadens the spiritual perceptions and makes a man less able to apprehend the great truths of religion. This is one of the appetites that must be crucified if full vigor of Christian manhood and womanhood is reached.

Tea and Coffee Defiling

The use of tea and coffee also is detrimental to health. Both contain drugs that act harmfully upon the nervous system, and that stimulate to such an extent that their use becomes a regular drug habit, which many find it next to impossible to break. Coffee contains a drug called caffeine, which is dangerous; and tea contains both theine and tannin, which are even more dangerous. Christians who know the evil effects of these stimulants upon their bodies should discard them just as fully and as quickly as they would the use of strong drink.

Become Master of Your Body

The principle that should be adopted as the basis of all healthful living is that set forth by Paul in his First Epistle to the Corinthians:

"Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection. lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9: 24-27.

The Christian race is a strenuous one, but all who run in it may receive the prize. To do this involves the necessity upon

the part of every participant in this race of keeping the body under control and not permitting certain cherished habits of eating or drinking to master him. On the contrary, these habits should be mastered, and the body brought into subjection. Through the grace of Christ this victory may be obtained. The Christian life is one of victory and triumph over even the appetites of the flesh. Notice how clearly this is set forth by Paul, according to the reading of the "New Testament in Modern Speech":

"This then is what I mean. Let your lives be guided by the Spirit, and then you will certainly not indulge the cravings of your lower natures. For the cravings of the lower nature are opposed to those of the Spirit, and the cravings of the Spirit are opposed to those of the lower nature; because these are antagonistic to each other, so that you cannot do everything to which you are inclined. . . . Now those who belong to Christ Jesus have crucified their lower nature with its passions and appetites." Gal. 5: 16, 17, 24.

By wrong habits of eating and drinking the cravings of the lower nature become very strong, until in many instances they completely master the body. Christian experience will not permit the indulgence of these cravings, for they "are opposed to those of the Spirit." The child of God must gain the victory over his perverted passions and appetites, and full provision has been made for doing this by the grace of Christ. Christ can give power to win the final victory. Do not give up until it is won. Be master of your life, and of your body. Do not permit tobacco, or tea, or coffee, or the appetite for anything else that is harmful, to master you.

A Perfect Diet

God has been good enough to state clearly in the Bible just the things that should be used for food, which will sustain life, and which He knows are the very best things to maintain good health. At the very creation of the race He gave to man a perfect and complete diet, containing every element necessary for the most abundant life, and the most vigorous health. The record is:

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." Gen 1: 29.

According to this the perfect diet consists of fruits, grains,



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The world's greatest unofficial center, comprising a dozen hospitals and medical schools.

nuts, vegetables, and green things, and does not include flesh foods. Inasmuch as God made the human body, and is thus acquainted with all its needs, and inasmuch as it was God, the Creator, who gave man this diet, we must conclude that fruits, grains, nuts, and vegetables constitute a perfect and complete and all-sufficient diet for mankind. Man would be much better off healthwise today if he would return to this original diet.

This is the teaching of human experience as well as the teaching of the Bible. Those nations and peoples which subsist upon a vegetable diet, including fruits, grains, and nuts, are the hardiest people on earth. Their endurance of hardships, and their physical stamina and strength far exceed those of the meat-eating races.

The Eating of Flesh

After sin was introduced into the world, and the flood had swept away all vegetation, God gave man permission to eat flesh. (Gen. 9: 1-3.) This permission was limited, however, to the use of clean animals. God saw that the flesh of certain animals, fowls, and fish was unfit for human consumption, and that if it was used it would produce all manner of disorders and diseases in the race. He therefore prohibited the use of certain flesh foods, and stated clearly what were permitted to be eaten. The instruction that God gave regarding what flesh foods were permitted and what were prohibited is contained in the eleventh chapter of Leviticus and the fourteenth chapter of Deuteronomy. These chapters should be carefully studied by every child of God, and the instruction they contain adopted and carried out.

Here, everything that has life in the waters and has no fins or scales is forbidden to be used as food. This includes lobsters, crabs, oysters, eels, etc., and every fish that does not have fins or scales. This prohibition has not been reversed, and could not be unless these things had changed their nature from unclean to clean. It was placed on these things because God knew their nature, that it was unclean, and that it was unfit for food. We do well to follow the counsel of God in this matter.

Clean animals permitted to be used for food are classified by the expression, "Whatsoever parteth the hoof, and is cloven-

footed, and cheweth the cud, among the beasts." These were permitted to be used for food. But even here some that chew the cud and that part the hoof were not to be eaten. Here is the prohibition:

"Nevertheless these shall ye not eat of them that chew the cud, or of them that divide the hoof: as the camel, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. And the coney, because he cheweth the cud, but divideth not the hoof; he is unclean unto you. . . . And the swine, though he divide the hoof, and be cloven footed, yet he cheweth not the cud; he is unclean unto you. Of their flesh shall ye not eat, and their carcass shall ye not touch; they are unclean to you." Lev. 11:4-8.

The prohibition against the use of the hare family would include the rabbit and the squirrel, which belong to this family. The prohibition against the use of the swine would include all pork and pork products, ham, bacon, lard, etc. In these things disease lurks. God has forbidden their use.

Tuberculosis and cancer can many times be traced to the use of pork, to the eating of swine's flesh. It is better to heed the instruction of God than to yield to the craving to indulge in these forbidden things.

Swine's Flesh Prohibited

The use of swine's flesh by His people seems to be especially offensive to God, as He causes this to be mentioned several times in the Scriptures. Thus in speaking of a people who profess great holiness, He mentions as one particular thing He has against them the fact that they use swine's flesh.

"A people that provoketh Me to anger continually to My face; that sacrificeth in gardens, and burneth incense upon altars of brick; which remain among the graves, and lodge in the monuments, *which eat swine's flesh*, and broth of abominable things is in their vessels; which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in My nose, a fire that burneth all the day." Isa. 65:3-5.

In fact, the Lord goes so far as to declare that those who eat swine's flesh in the time of His second coming will be destroyed.

"For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh: and the slain of the Lord shall be many. They that sanctify themselves, and purify themselves in the gardens behind one tree in the midst, eating *swine's flesh*, and the abomination, and the mouse, *shall be consumed together*, saith the Lord." Isa. 66:15-17.

There are those who are of the opinion that the vision that Peter saw removes these prohibitions against the use of unclean animals for food. This opinion is based upon a totally erroneous interpretation of that vision. The vision is recorded in Acts 10: 9-16. Peter saw a great sheet let down from heaven in which were all manner of four-footed beasts, and wild beasts, and creeping things, and he heard the command to kill and eat. There is no record that he did eat.

Peter did not at first understand the meaning of this vision.

"Now while Peter doubted in himself what this vision which he had seen should mean, behold, the men which were sent from Cornelius had made inquiry for Simon's house, and stood before the gate." Acts 10: 17.

After Peter had been led by the Spirit to the house of Cornelius he then discerned the true meaning of the vision, and saw it had no reference whatever to diet. He said:

"Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; *but God hath showed me that I should not call any man common or unclean.*" Acts 10: 28.

This is what God revealed to Peter as the meaning of the vision, that he should call no man, not beast, unclean. Would it not be better for men to learn the same lesson that Peter learned from the vision, and not attempt to read something into it that is not there at all? No, the animals which have been prohibited to be eaten for food are just as unclean today as they ever were. As a matter of fact, they are more unclean than before.

There is a constant increase in the prevalence of disease, not only among men, but animals as well. There is no way of knowing whether the flesh foods purchased at a butcher shop are diseased or not. Those who eat the flesh of any animal today are taking fearful risks with their health. It is for this reason that it would be much better to abstain from flesh foods of all kinds, and endeavor in the matter of diet to return to that original standard that God first gave to mankind, using only fruits, grains, nuts, and vegetables for food. As this effort is made, God will add His blessing and give health.

True temperance is total abstinence from all that is harmful, whether food or drink, and only a moderate use of that which is good.



Boston Photo News

The Creator loves beauty, harmony, and modesty, for His creation reveals these qualities.

Christians and Dress

THE religion of Christ is broad. It covers more than mere religious duties. It includes temporal, social, and practical duties as well. It sweeps the whole field for God, and leaves no room for self or sin. God's claim covers the entire being, body, soul, and spirit.

This becomes the more true the nearer we come to the end of the world, and the second coming of Christ. Every passing day not only brings nearer the time when Christ shall be revealed from heaven, but it ought at the same time bring Christians nearer to God. Bible religion is a practical thing. It affects, or should affect, very decidedly the personal habits, eating, drinking, dressing, etc. It is possible to make a profession of Christianity, and then utterly deny that profession by the way we appear among men.

The foundation principle of the life of Christ was humility. He who was in the form of God was made in the form of man. He who was in the likeness of God was made in the likeness of man. He who was equal with God thought it not a thing to be grasped for to keep His likeness to God, but emptied Himself, and was made in the form of a servant. He who was Lord and Master became a servant to minister to those who were lost in sin.

We cannot represent Christ aright unless there is revealed in our lives this same great principle of humility. There can be no such thing as pride of position, of name, of power, of talents, or of dress. These things must decrease, and He must increase in the life of every true follower of His.

Bible Principles of Good Taste

The closer we come to Jesus Christ the less will we desire to manifest pride to the world in outward appearance. There are some who profess to be followers of the Christ who understand so little the principles of His religion that they become walking exhibitions of Vanity Fair in their dress. They seem to think that display is the mission of the Christian, and most of their time and thought are occupied by the attempt to beautify themselves for the admiration of men. They are not like Paul, who "determined not to know anything among you, save Jesus Christ, and Him crucified." Instead of exalting Christ in their life, in their dress, and in their deportment, their sole thought is how to exalt themselves, and attract attention to themselves.

In doing this they go to such lengths that they violate the plain teachings of the Bible regarding the dress and deportment of the children of God. God has been pleased to give much instruction on this matter of Christian dress, and it should be carefully studied and adopted by those who desire to have their lives harmonize with the Bible.

The Bible forbids the Christian to dress lavishly and extravagantly, to use jewelry of gold and precious stones, and other trinkets for the purpose of adornment, to wear rings or bracelets or earrings, or in any way so to ornament the person as to violate the principles of humility, meekness, and above all, modesty.

Speaking to the women of the church by inspiration, Peter wrote:

"While they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel: but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." 1 Peter 3:2-4.

Here the use of gold for purposes of adornment, the use of jewelry, is forbidden. Gold is not forbidden in itself, but used merely to ornament the person it is forbidden. This principle would include the use of any material that is put into use merely to decorate the person and to attract attention to one's self. Jewelry used merely to ornament the body cannot be used if this instruction is heeded.

"Plaiting the hair." Not that the hair should not be plaited, or arranged in any other way that is convenient, but that the hair should not be considered as merely an object to create admiration and attract attention, and should not be allowed to become a source of pride, and should not be dressed in such a way as to foster the natural human pride of the heart.

"Putting on of apparel." Such apparel as ministers to pride should not be used; there should be no extravagant display of dress, no lavishness of apparel exhibited for the same purpose as that for which jewelry is worn. The whole warning of this passage is against adornment and display. These things should have no place in the Christian experience of either men or women.

Modesty Enjoined

Paul, writing to Timothy, gave this instruction:

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting. In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." 1 Tim. 2: 8-10.

Here Paul sounds the same warning against jewelry, and costly array and adornment, that already has been found in the writings of Peter. But he adds something more, something which is most timely in view of the prevailing fashions of the present day. He enjoins modesty of apparel.

This is counsel that is much needed. There are fashions in dress today that were deliberately intended to create passion and lust, and that are meant to appeal to all the lower passions of mankind. Honor, reputation, health, and even life itself, are being sacrificed today by women, who, because they will not be "out of style," adopt fashions in dress that originate in houses of ill-fame. The exposure of the person in the prevailing fashions of female dress has come to the place where it is posi-

*Rau*

The holy family were ever an example of modest apparel.

tively indecent, and leads to all manner of immorality. Every possible effort, even to the extent of outraging every sense of decency and modesty, is made to accentuate and suggest the sexual. It is not surprising that there is an appalling increase in criminal immorality.

O women of the church of Christ, take heed to the counsel of God, and "adorn yourselves in modest apparel"! Let your influence be on the side of righteousness and morality, and assist by your practice the attempt to stem this fearful tide of immoral fashions that is sweeping the young people of our times away from the religion of Christ out into a great overwhelming sea of unrestrained lust and passion. Become an example of good works, both in dress and deportment, to those who need your help. Abstain from adorning yourselves either with gold, or jewelry, or costly array, "but (which becometh women professing godliness) with good works."

O mother of the growing girl, guard your child with care and good counsel, helping her to stand upon the teachings of the word of God and resist the influences that would draw her toward the prevailing worldliness of the day. Teach her the truth of the Bible, lead her to Christ. Let her perceive in you the beauties of His character. Let her behold exemplified in your life the Christlike principle of humility and meekness. Teach her the fearful danger of following worldly customs and fashions. Point out to her the pitfalls in the way, and safeguard her by leading her to build her character after the similitude of the Divine.

The Israelites Stripped off Their Ornaments

Before the Lord brought the children of Israel into the promised land, He made them strip themselves of all their ornaments.

"And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiffnecked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the Mount Horeb." Ex. 33:4-6.

In the same way, before God brings spiritual Israel into the promised land of the new earth, He will have them discard all the customs and fashions of the world, stripping themselves of their ornaments, and being adorned solely by the graces of the Christian character.

The wearing of jewelry and other trinkets and ornaments for adornment has always been an abomination in the eyes of

the Lord. Notice the following scathing denunciation and threat of punishment upon the "haughty daughters of Zion":

Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet: therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the Lord will discover their secret parts. In that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls [networks, margin], and their round tires like the moon, the chains, and the bracelets, and the mufflers [spangled ornaments, margin], the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the veils. And it shall come to pass, that instead of sweet smell [perfumery] there shall be stink; and instead of a girdle a rent; and instead of well set hair baldness; and instead of a stomacher a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she being desolate shall sit upon the ground." Isa. 3: 16-26.

Separate from the World

God's people today, as in all past time, must be a people separate from the world. They cannot follow God and the world at the same time.

"What fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God. . . . Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6: 14-18.

Here, then, is the definite testimony of the word of God regarding the manner in which Christians should dress. Here is the forceful appeal for all who would follow Christ to come out and be separate from the world and its practices and customs.

What shall we do with this testimony? Shall we accept it as Christian people and conform our lives to it, or shall we utterly disregard it? While there are some who may not see the wrong and the harm in wearing these forbidden things, such as rings, bracelets, earrings, jewelry, costly array, immodest apparel, can you not give them up for the sake of the One who died for you? Is not your love for Him greater than your love for these worldly trinkets? Heed, I pray you, the counsel

that God has given in this matter, and let your life and your conduct in every way conform to His word.

Above all, guard yourself against becoming a stumbling block to others. Be an example in these things. Remember that while offenses are bound to come, "woe unto him by whom the offense cometh."

God's touching appeal to us all is:

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. 12: 1.

God wants our bodies to be consecrated flesh and blood, the body with all its members, faculties, and functions. This would include eyes, ears, tongue, feet, and hands. When these are fully consecrated to God, three things will naturally follow: first, we will not abuse our bodies; second, we will not defile our bodies; third, we will not adorn our bodies in a way forbidden by the Bible and by sanctified common sense. Simplicity and plainness, humility and meekness and lowliness of heart will characterize the life of the sincere Christians.



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The Majesty of heaven stooped to become man's servant and wash the feet of Peter and of Judas.

The Ordinance of Humility

FOLLOWING the days of the apostles, an apostasy developed in the church, which finally grew into that system known as Romanism, in which every truth of the gospel was so perverted as to be changed into a lie. For every principle of truth that the gospel contained, a counterfeit was substituted in this false system. In this way the light of the gospel came to be dimmed by the darkness of heathen superstition and error. This system of counterfeits was then substituted for the genuine gospel and came to be accepted by millions of people as the genuine instead of the false.

In this apostasy not only was every doctrine of truth perverted and changed, but new ordinances and ceremonies were adopted and substituted for those contained in the gospel. Baptism was changed into sprinkling, the Lord's Supper was changed into a purely idolatrous service in which the priest created his own Creator. Another ordinance, the ordinance of humility, which was established by Christ himself, and was meant to be celebrated to the very end of the world, has been entirely eliminated and is not today celebrated in the great majority of churches. Those who celebrate it constitute the exception rather than the rule.

This is that ordinance recorded in the thirteenth chapter of John. It was instituted at the time of the last visit of Christ to Jerusalem, just before His crucifixion, and is one of the most precious ordinances, and one of the most helpful spiritually, that the church possesses.

While Christ and His disciples were on this last journey to Jerusalem, there had arisen a strife among the disciples as to who should be the greatest in the kingdom that they believed He was about to establish. They were looking forward to the glory that they thought was about to become theirs in the exalted positions that they hoped to obtain when this kingdom was set up. Jesus was looking forward to the great sacrifice of His life.

James and John secured the co-operation of their mother in their endeavor to get ahead of the other disciples and obtain the highest offices of the expected kingdom for themselves. They persuaded their mother to go to Christ and request of Him that they be appointed to the two highest offices of power and trust in the new kingdom, "the one on Thy right hand, and the other on Thy left, in Thy kingdom."

"And when the ten heard it, they were moved with indignation against the two brethren." Matt. 20: 20-24. "And there was also a strife among them, which of them should be accounted the greatest." Luke 22: 24.

Self-Seeking

It is evident that these men, moved by such principles of worldly ambition and desire for power, were not fitted to engage in the great work that was about to be laid upon them. Christ was about to leave all the interests of His church, and especially the great work of preaching the gospel, in the hands of men whose hearts were moved by motives and impulses from beneath, self-seeking, self-exaltation, and pride.

The great heart of Christ was pained that these men had not better learned the principles of the gospel, and He sought for some method by which He might purify these proud and selfish hearts, and make them see themselves as they really appeared. In the short time left Him to be with them He sought for something by which He might accomplish the great work of cleansing the hearts of these men upon whom the great burdens of the church were about to rest. In the upper room

in Jerusalem, He found the opportunity for which He was seeking.

In eastern countries it was the custom for the host to greet his guest, when a visit was made, by providing a servant, with water, towel, and a basin, who would meet the guest at the door, remove his sandals from his feet, and plunge them in the cool, refreshing water, in which the servant bathed them. In this way the master of the house manifested his hospitality.

When Christ and His disciples came into the upper room at Jerusalem, after their journey along the dusty road from Jericho, on which the strife mentioned above had taken place, all the arrangements had evidently been made for a servant to wash the feet of Jesus and His companions. The water was there, and the basin, and the towels. But for some reason the servant was not present. All that was necessary for the performance of this hospitable custom was in readiness, but there was no one to do it.

Pride and Self-Exaltation

In the absence of the servant, it was clearly the place of one of the disciples to take this lowly place, and perform this humble service, at least for his Master. But these men had just been striving among themselves as to who should be the greatest in the kingdom. As they looked about and saw the situation, knowing that each should volunteer to take the servant's place, pride took possession of them and they decided they could not thus lower themselves to such an extent in the eyes of their companions. If they should thus voluntarily be put in the place of a servant, losing their dignity in this manner, they would then have no foundation for their argument that they should have the highest places in the kingdom.

And in the presence of Peter, John would not lower himself to take a servant's place; nor would any of the others. Thus, while each in his own heart knew that it was his duty to offer to take the place of the servant who was absent, his pride and self-exaltation, and desire for place and power, prevented him from doing so.

The same principle that ruled in the heart of Lucifer when he sought the highest place of power in the universe was now ruling in the hearts of the followers of Christ. It grieved the



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Mary's anointing of Jesus' feet is the most noble act of humble service on record.

great heart of Christ, in whom just the opposite principle ruled, the principle of humility, of self-abnegation, of service and ministry for others.

Looking about upon them in sorrow, the Master "riseth from supper, and laid aside His garments; and took a towel, and girded Himself." Without doubt the eye of every man there was on Him to see what He was about to do. (John 13: 1-17.)

"After that He poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith He was girded."

As He did so, it does not take a seer to be able to perceive that their thoughts of pride, self-exaltation, and self-seeking began to give way before the influence of that wonderful condescension of the Lord; their hard hearts were melted by this demonstration of the love of Christ for their souls; they began to see the ugliness of the obstinacy and stubbornness of their own hearts in a clear light; and by this one gracious act of humility was effected a complete transformation in these men.

"Then cometh He to Simon Peter: and Peter saith unto Him, Lord, dost Thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter. Peter saith unto Him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with Me. Simon Peter saith unto Him, Lord, not my feet only, but also my hands and my head. Jesus saith unto him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all. For He knew who should betray Him; therefore said He, Ye are not all clean."

A Hidden Significance

"What I do thou knowest not now; but thou shalt know hereafter." From these words it is evident that there is a hidden significance in this ordinance. It means far more than mere physical cleansing. The physical cleansing is merely a type of a far higher cleansing, that of the soul. "Thou shalt know hereafter." The disciples were not able to appreciate all that was done for them by this service. The full significance of the transformation that was there made by this act of humility would appear to them later.

"He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." From this it becomes still more apparent that physical cleanliness is

not the end of this service. These men were clean, but in traveling along the dusty roads their feet had become travel-stained. Just so, while their hearts had been cleansed by the blood of Christ, their contact with the world had brought defilement again, and they needed to be constantly washed in His blood and purified. This ordinance was to bring this lesson home to them.

To once plunge into the fountain opened for sin and uncleanness is not enough. This must be a constant work in the life of the believer in Christ, and it is this lesson that is to be taught, and ever kept in mind, by the celebration of this great ordinance of humility.

Constant Application of the Christ Life

When conversion takes place, the heart is cleansed from sin, the old nature is crucified, dies, is buried, and we come forth to walk in newness of life. To show all this experience to the world, we are baptized into Jesus Christ. But just as the man who comes direct from his bath, and takes his journey along the road, finds his feet becoming stained from the dust of the road, and needs them washed because of these travel stains, so the Christian, after his baptism makes mistakes, and his heart again becomes stained by contact with the world, and he needs a new application of the blood of Christ to his heart. Shall he be baptized again?

No, repeated baptisms are not necessary for the defilement that may come into the life after once being baptized. But a recognition on the part of the sinner of his constant need of the purifying blood of Christ is necessary, and this need is recognized, and the blood of Christ for purification is applied, in the celebration of this ordinance of humility, or feet-washing.

Instituted a Christian Ordinance

When Christ washed the disciples' feet in the upper room in Jerusalem, He instituted a Christian ordinance, which all Christians are expected to celebrate by actual participation until the end of the world. This is made most plain in the following words:

"So after He had washed their feet, and had taken His garments, and was set down again, He said unto them, Know ye what I have done to you? Ye call Me Master and Lord: and ye say well; for so I am. *If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's*

feet. For I have given you an example, that ye should do as I have done unto you."

This language has no meaning at all unless it means that He was there instituting a Christian ordinance. "Ye ought also to wash one another's feet." "I have given you an example, that ye should do as I have done to you." There is no stronger language in the Bible for the celebration of any other ceremony of the Christian faith than this.

Notice how forcefully the Modern Speech New Testament makes this passage read:

"If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an example in order that ye may do what I have done to you. In most solemn truth I tell you that a servant is not superior to his master, nor is a messenger superior to him who sent him. If you know all this, blessed are you if you act accordingly." John 13: 14-17.

Restored in Final Message

Because of the pride and self-exaltation that came into the church after the days of the apostles, this blessed ordinance of humility was discarded and cast out. But in the last message of the gospel, which is to go to all the world just before the second coming of Christ, this ordinance of humility is restored.

As in the case of every other part of the gospel, so this ordinance is to be celebrated "decently and in order." When the time for its celebration arrives, the men should retire to a place of their own and celebrate the ordinance among themselves, leaving the women of the church to celebrate it among themselves. Its celebration has been found to be a time of great spiritual uplift, the righting of wrongs, and putting away of sin. It is an ordinance of the greatest value to the church of Christ.

Let not the one who comes to the knowledge of this truth for the first time draw back from participating in the celebration of this ordinance. To do this would in effect be saying, "I am greater than my Lord." Empty the heart of pride, and practice every truth that God sends. Remember that "if ye know these things, happy are ye if do them"; or, as another translation has it, "If ye know all this, blessed are you if you act accordingly."



An artist tries to portray the work and character of the ancient Hebrew prophets.

The Gift of Prophecy

AMONG the gifts that the Spirit of God placed in the church at the beginning of the gospel era, was that of prophecy. The view that is held by some Christians that prophecy came to a close with the Old Testament is erroneous. The gift of prophecy is mentioned in the enumeration of the gifts of the Spirit, which were given for the purpose of carrying forward and finishing the work of the gospel.

"Wherefore he saith, When He ascended up on high, He led captivity captive, and gave gifts unto men. . . . And He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers." Eph. 4: 8, 11.

Attention is directed to the time when it is said these gifts were given. "When He ascended on high." Christ placed these gifts in His church when He left it. They were for the purpose of carrying on the work that He had begun. This is plainly stated, for the passage quoted goes on to declare the purpose of the gifts:

"For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4: 12, 13.

The five gifts of the Spirit mentioned in this passage as being placed in the church at the beginning of the gospel dispensation are apostles, prophets, evangelists, pastors, and teachers.

Four of these gifts are believed in and accepted by every Christian church. All churches have their apostles, those who engage in a pioneer work, breaking up the fallow ground. The Methodist Church had the Wesleys; the Baptist had Roger Williams; the Presbyterian had Knox and Calvin; the Lutheran had Luther; the Christian had Campbell; and they all today have their missionaries. They believe in the gift of apostleship. They have their evangelists, their pastors, and their teachers. There is no question about any of these gifts. But where are their prophets?

Prophets in Apostolic Church

This gift of prophecy was certainly manifested in the apostolic church, and from the passage quoted above from Ephesians, it is plain that it was intended to be manifested to the end. That it was manifested in the apostolic church there is abundant proof.

"Now there were in the church that was at Antioch *certain prophets* and teachers." Acts 13: 1.

"And in these days *came prophets* from Jerusalem unto Antioch." Acts 11: 27.

"And Judas and Silas, *being prophets* also themselves, exhorted the brethren with many words, and confirmed them." Acts 15: 32.

"And the same man had four daughters, virgins, *which did prophesy*." Acts 21: 9.

"And as we tarried there many days, there came down from Judea *a certain prophet*, named Agabus." Acts 21: 10.

These passages show that the gift of prophecy did not come to an end with the Old Testament. Its exercise was manifested in the New Testament. Paul was a prophet, exercising this gift in a striking way. John was certainly a prophet, for he never could have written the Book of Revelation without this gift. This gift was among the gifts of the Spirit in the days of the apostles. It was given to be in the church throughout all its long history.

The gift of prophecy is among the most important gifts of the Spirit, the second in order of importance.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12: 28.

In this passage the gifts are set in the order of their import-

ance. The first in importance is that of apostleship. The second that of prophecy. The third that of teaching. Apostleship, prophecy, and teaching are more important than the performing of miracles, the healing of the sick, or speaking with tongues. Greater than all the gifts, with the exception of apostleship, is the gift of prophecy.

For the Benefit of the Church

This gift is especially for the benefit of the church.

"Wherefore tongues are for a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them that believe." 1 Cor. 14: 22.

Among the benefits that the gifts of prophecy has brought to the church are the following: It has led in great reformatory movements; it has foretold the future and thrown much light on the past; and, above all, it was through the gift of prophecy that we have the Bible, for "holy men of God spake as they were moved by the Holy Ghost."

It would be a mistake to think that the gift of prophecy is only for the purpose of foretelling the future. It deals with all time, past, present, and future.

"Write the things which thou hast seen [the past], and the things which are [the present], and the things which shall be hereafter [the future]." Rev. 1: 19.

Infallible Voice of God

Those messages that come from God through the gift of prophecy are authoritative and infallible. This must not be understood as being applied to the prophet in person, that he or she is infallible. This is not what is meant. Prophets are fallible human beings. The Bible records the mistakes they have made. It is not the instrument that God uses that is infallible, but the message that God sends through the instrument. These messages come from God, and therefore are authoritative and infallible.

The infallibility of the pope is a counterfeit of the gift of prophecy. This doctrine of papal infallibility is based upon another doctrine, that of the apostolic succession from Peter. It is claimed that because the present occupant of Peter's chair is the direct successor in apostolic succession from Peter,

he therefore is infallible when he speaks *ex cathedra* on faith and morals.

The True Succession

There is a true succession by which truth comes from God, and it is only when it comes through this true succession that it is infallible. The infallibility of the pope is merely a counterfeit of this true infallibility. The true succession by which truth comes infallibly from God to man is that set forth in the following passage:

"The revelation of Jesus Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the word of God." Rev. 1: 1, 2.

Here is the true succession: Truth originates with God, who gives it to Jesus Christ, who gives it to "His angel" to take to those who have the gift of prophecy, in this case represented by John, who, in turn, passes it on to the churches. God, Christ, "His angel," the gift of prophecy, the people of God—this is how truth comes infallibly from God to man. And when it comes in this way it is the authoritative and infallible voice of God to His church.

Notice that the last step on the divine side in sending truth from God to men, is "His angel"; and the first step on the human side in receiving the truth is the gift of prophecy.

This angel is the angel Gabriel, who seems to have special charge of the gift of prophecy on the divine side. When God gave Daniel a vision, Daniel, who did not understand it all, heard the voice of the Lord, saying, "Gabriel, make this man to understand the vision." Dan. 8: 16. It is Gabriel, who, in Rev. 19: 10, says: "I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy." It is of Gabriel that Jesus said, "I Jesus sent Mine angel to testify unto you these things in the churches." Rev. 22: 16. It was Gabriel who said to Daniel: "There is none that holdeth with me in these things, but Michael your prince." Dan. 10: 21. Through Gabriel, therefore, come the messages of truth that are brought to the churches through the gift of prophecy.

The messages that come through the gift of prophecy, whether spoken or written, are called "testimonies." Notice



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The prophet Jeremiah dictating his vision to Baruch.

the expression again in Rev. 22: 16: "I Jesus have sent Mine angel to *testify* unto you these things in the churches." That which is testified is "testimony." The angel Gabriel testifies the truth to the one having the gift of prophecy, and the prophet testifies the same truth to the churches. Therefore that which the prophet receives through his gift is "testimonies for the church."

It is in this way that the word "testimonies" was understood by the Israelites, and used in the Scriptures. "Testimony" is that which the prophet spoke or wrote by revelation from God. The Hebrew word translated "testimony" is "Eduth," which means the messages that came through the gift of prophecy.

Value of the Testimonies

The benefit of reading and studying these testimonies is fully set forth in various parts of the Bible. For illustration, notice how often this word is used in just one chapter of the Bible. Ps. 119: 2, 14, 22, 24, 31, 36, 46, 59, 79, 88, 95, 99, 111, 119, 129, 138, 144, 146, 152, 167, 168.

The instruction that is given the prophet through the angel Gabriel for the benefit of the church is imparted through the medium of visions and dreams.

"If there be a prophet among you, I the Lord will make Myself known unto him in a vision, and will speak unto him in a dream." Num. 12: 6.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction." Job. 33: 15, 16.

Some today question the reliability of visions and dreams as a method of understanding the will of God, but it must be remembered that this is the method used by God to impart instruction to His ancient prophets. It is the method by which God gave the instruction contained in those two greatest prophetic books, Daniel and the Revelation. No one ever thinks of questioning the reliability of the instruction given in these books.

Satan, of course, counterfeits this gift as well as every other truth, and there are false dreams and visions. God has, however, as we shall see, given instruction by which the false can be told from the true.

There is much testimony in the Bible regarding the value and benefit of the gift of prophecy.

"And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hos. 12: 13.

"Believe in the Lord your God, so shall ye be established; believe His prophets, so shall ye prosper." 2 Chron. 20: 20.

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29: 18.

In the Bible the possession of the gift of prophecy is always connected with obedience to the law of God, so that the law and the prophets are united. Thus, when Jeremiah lamented for the fall of Jerusalem, he cried:

"Her gates are sunk into the ground; He hath destroyed and broken her bars: her kings and her princes are among the Gentiles: the law is no more: her prophets also find no vision from the Lord." Lam. 2: 9.

Notice that in this passage the law and the possession of the gift of prophecy is very clearly connected.

This same connection appears in the writings of Ezekiel:

"Mischief shall come upon mischief, and rumor shall be upon rumor; then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients." Ezek. 7: 26.

When the elders of the children of Israel came to inquire of the prophet, in the hope of receiving the benefit of instruction through the gift of prophecy, the Lord spoke to them through the prophet, and said:

"Are ye come to enquire of me? As I live, saith the Lord God, I will not be enquired of by you." Ezek. 20: 3.

He then informs them of the reason why He will not speak to them, and give them instruction, through the gift of prophecy. And among these reasons He stated the following:

"And I gave them My statutes, and showed them My judgments, which if a man do, he shall even live in them. Moreover also I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them. But the house of Israel rebelled against Me in the wilderness: they walked not in My statutes, and they despised My judgments, . . . and My Sabbaths they greatly polluted." Ezek. 20: 11-13.

It is plain from this that among the reasons why God would no longer give them instruction through the gift of prophecy was their violation of His law, and He especially mentions the polluting of His Sabbaths.

The importance of this reason is emphasized by its being repeated:

"But I said unto their children in the wilderness, Walk ye not in the statutes of your fathers, neither observe their judgments, nor defile yourselves with their idols: I am the Lord your God; walk in My statutes, and keep My judgments, and do them; and hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God. Notwithstanding the children rebelled against Me: they walked not in My statutes, neither kept My judgments to do them; . . . they polluted My Sabbaths." Ezek. 20: 18-21.

The connection between obedience to the law, and especially the keeping of the Sabbath, and the possession of the gift of prophecy is made very plain in this passage.

This connection is seen again in the passage already quoted from Proverbs:

"Where there is no vision, the people perish: but he that keepeth the law, happy is he." Prov. 29: 18.

It is also seen in the writings of Isaiah:

"To the law and to the testimony [the gift of prophecy]: if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

The New Testament writings also reveal this same connection between the law and the gift of prophecy. Very often in the New Testament occur the words, "The law and the prophets."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." Matt. 5: 17.

Why Gift Was Removed

These passages throw great light upon the reason why the gift of prophecy has not been manifested in the churches since the time of Christ. Obedience to the law of God and possession of the gift of prophecy are so connected that when the church deliberately forsakes the law of God the gift of prophecy is removed.

The church in the days of the apostles kept all of the ten commandments, the Sabbath with the rest. The apostolic church had the gift of prophecy, as has been shown. After the days of the apostles an apostasy from the faith set in, God's commandments were discarded, the fourth commandment was torn from its place in the heart of the law, and a false and counterfeit sabbath was substituted in place of the true Sabbath,

which is the seventh day of the week. Sunday took the place of Sabbath. And the gift of prophecy was removed from the church.

The Gift to Be Restored

This being true, it would be reasonable to expect that when, in the last days, a church should arise keeping all of God's commandments, restoring the Sabbath to its rightful place in the heart of God's law, God would restore to that church the gift of prophecy.

God has plainly foretold in one of the prophecies of the Bible that to His commandment-keeping people in the last days He would restore the gift of prophecy. Attention is now invited to that prediction:

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12: 17.

The "dragon" is the devil; being "wroth" means to be angry; the "woman" is a symbol of the church of Christ; the "remnant of her seed" means the last end of the church, the church in the time of Christ's second coming. This verse directs attention to, and foretells, the last great conflict between the devil and the people of God. That last church is pointed out as having two chief characteristics — it will keep the commandments of God, and it will also have the testimony of Jesus Christ.

What this testimony of Jesus Christ is will be made plain by another verse:

"And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellowservant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of Jesus is the spirit of prophecy.*" Rev. 19: 10.

Restored to the Remnant Church

According, then, to this prediction, that the last church of Christ on earth will have these two characteristics, keeping the commandments of God and possessing the gift of prophecy, those who desire to find that last, true church should look for a body of people observing all of God's commandments, and being led by instruction received through the gift of prophecy. If they keep the commandments of God they will be Sabbath-keepers, for no church keeping only nine of the ten command-

ments could ever properly be called a commandment-keeping church. Only a church keeping all of the commandments, the fourth with the rest, could properly be called a commandment-keeping church. Any church breaking one commandment of the ten, instead of being a commandment-keeping church, must be a commandment-breaking church.

This last church, which keeps all of God's commandments, will also possess the gift of prophecy.

In the Bible God warns His people against false prophets in the last days. This does not mean that all who claim the gift of prophecy are to be rejected, for we are also told to "despise not prophesyings." The warning is only against "false" prophets.

Tests to Be Applied

If *false* prophets only are to be rejected, the Bible must give instruction whereby God's people may know how to distinguish between the false and the true manifestation of the gift of prophecy.

One test of the true gift of prophecy is found in the book of Numbers:

"And he took up his parable, and said, Balaam the son of Beor hath said, *and the man whose eyes are open* hath said: he hath said, *which heard the words of God, which saw the vision of the Almighty*, falling into a trance, but having his eyes open." Num. 24: 3, 4.

Here is the description of a prophet in vision. While in vision, hearing the words of God, he had his eyes open. This is one test of the gift of prophecy.

Other tests will be found in the writings of Daniel:

"And I Daniel alone saw the vision: for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision, *and there remained no strength in me*: for my comeliness was turned in me into corruption *and I retained no strength*." Dan. 10: 7, 8.

Hence a second test of the true gift of prophecy is that those in true vision at first have no strength of their own. But they do not remain in this condition. Later they are given a supernatural strength.

A third test is that the true prophet in vision has no breath:

"And, behold, one like the similitude of the sons of men touched my lips: then I opened my mouth, and spake, and said unto them that stood

before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? for as for me, straightway there remaineth no strength in me, *neither is there breath left in me.*" Dan. 10: 16, 17.

The first thing in vision, then, is for the eyes to be open. Then all natural human strength is taken away, and there is no breath. Then supernatural strength replaces the natural strength that was taken away.

"Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my Lord speak; for thou hast strengthened me." Dan. 10: 18, 19.

These four tests of the gift of prophecy, open eyes, natural strength gone, no breath, then supernatural strength, God will not permit to be counterfeited in a false prophet. One of them it is utterly impossible to counterfeit, the absence of breath. Let the one who claims to have the gift of prophecy demonstrate it while in vision by ceasing to breathe.

The prophecy that God will restore to His remnant people the gift of prophecy, has been fulfilled. He has sent His message into the world to lead a people out of darkness into light, and just as He led the Israelites out of Egypt into the promised land through the gift of prophecy, so today He is leading His remnant people out of Babylon, and will bring them into the land of promise, which is the new earth. And He is doing this again through the gift of prophecy.



Eugene J. Hall

The Christian home where simplicity and the fear of God reign is a little heaven on earth.

Worldly Conformity

THERE are many who hear God's final message of mercy and truth who are not willing to make the sacrifices involved in its acceptance, even though they fully believe it. They realize that obedience to God's commandments means separation from worldly pleasures and amusements, and they are not ready to give up these pleasures. They desire to be accepted of God, but at the same time they desire to retain the friendship of the world. The great, threefold message of Revelation fourteen requires a choice to be made between God and the world, and this is why many hesitate so long in accepting it.

Christianity is a radical thing. It requires the fullest allegiance and loyalty. There can be no divided loyalty to Christ. If the friendship of God is desired and obtained, the friendship of the world must be sacrificed. It is either the one or the other. No man can, at the same time, ride two horses that are going in opposite directions. Neither can anyone serve God and the world at the same time.

Those who turn to God must turn away from the world. This does not mean that they must be exclusive and keep themselves away from association with mankind. They are to associate with worldlings, but always with the desire and the

purpose of helping those worldlings to become Christians, and not at all to engage with worldlings in the practices and pleasures of the world.

So far has the professed church of Christ today departed from the Master that it is difficult to distinguish the difference between the worldling and the church member. Both go to dances, theaters, and moving picture shows; both play cards. The pleasures and amusements of the one have become the pleasures and amusements of the other. They seem to be traveling the same road. It is well for all to consider seriously where that road leads.

Joyousness of True Christianity

Christianity is not a religion of negation and gloom. It is a religion of positive joy and the most supreme happiness. In it are "pleasures forevermore." Those who give up worldly pleasures will ultimately find pleasures in serving Christ much superior to anything that they have experienced in the world. They will take the keenest delight in things that they once thought uninteresting and dreary, and they will come to loathe those things in which they once took the greatest pleasure.

To put on Christ is to obtain something more than right views and correct beliefs. Christianity is something more than mere correctness of intellect, justness of conception, and exactness of judgment. Christianity must be infused into the life as well as govern the understanding; it must regulate the will as well as direct the creed. It must not only cast the opinions into a new frame, but the heart into a new mold. It is a transforming as well as an intellectual principle. It changes the tastes, gives activity to the inclinations, and, together with a new heart, it produces a new life.

This new life causes men to hate the things they once loved, and love the things they once hated. If this transformation of life, this changed heart, is obtained, the giving up of the things of the world will not then be such a great and heavy cross. This, then, is the chief thing. In all your getting do not fail to get this. Without this true conversion, all the rest is worthless.

No one who professes Christianity can engage in all the world's customs and pleasures, and at the same time maintain

the sweetness of uninterrupted communion with Christ. Christ will not go with you to the dance, to the theater, to the show, or to the card party; and if you go without Him you thereby make your choice between Him and those things. "Know ye not that the friendship of the world is enmity with God? Whosoever therefore will be the friend of the world is the enemy of God." James 4:4.

Here the line is drawn clearly. It is either Christ or the world. It cannot be both. The friendship of the world is enmity with God. Whoever, then, chooses the friendship of the world, chooses more; he chooses to be the enemy of God.

Good counsel it is that John gives:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

In harmony with this, Paul adds this good word:

"And be not conformed to this world: but be ye transformed by the renewing of your mind that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

This verse sets forth clearly the great truth that we can be saved from conformity to this world, or any desire for such conformity, by a complete transformation of character and heart. That transformation is the one great purpose and work of the gospel of Christ. It should be earnestly sought for by every follower of Christ who is having difficulty in breaking with the world.

No Man Can Serve Two Masters

"Do I seek to please men? For if I yet pleased men, I should not be the servant of Christ." Gal. 1:10.

To please the world, to please men, is not the goal, and should not be the ambition of the Christian. If he faithfully follows Christ, there will be some things that he will do that will not please men at all. The practice of Christianity cuts right across the impulses of the unregenerate heart and nature. They cannot be made to harmonize. The servant of Christ, therefore, must be ready to receive the ill-will of men, and the condemnation, criticism, and persecution of the world.



Publishers' Photo Service

God's service is often done by the humble and the faithful toilers.

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." Matt. 6: 24.

This principle is exemplified in the lives of those who profess Christianity, and claim to find it not incompatible with worldliness. It must be evident to all who observe them that while they may believe they are serving two masters wholeheartedly, in reality they are deceived, and their whole-hearted service is only for one master, their real master, the world.

External Profession without Inward Life

They like to think of themselves as Christians, for a certain kind of Christianity has become popular. At the same time they continue the same worldly practices in which they engaged before they professed Christianity. In reality they are no more Christians than they were before. The mere profession makes no real change. There has been no real change. The life is just the same. Genuine religion demands not merely an external profession of our allegiance to God, but an inward life devoted to His service. To really follow Christ is to be transformed into the image of God, to become likeminded with Christ.

"My son, if sinners entice thee, consent thou not." Prov. 1: 10.

"My son, walk not thou in the way with them; refrain thy foot from their path." Prov. 1: 15.

By the pure life of a Christian, a sinner will be reproved.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them." Eph. 5: 11.

We can expect nothing else than that those who travel the downward path will speak evil of those who travel the upward way.

"For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, *speaking evil of you.*" 1 Peter 4: 3, 4.

World Will Persecute True Christians

If the world stops with speaking evil only, the Christian may consider himself fortunate. He must expect more than evil speaking. The more consistently the Christian lives the life of Christ, the farther away from the world he will get. He must

expect outright persecution from the world. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3: 12.

"If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you; if they have kept My sayings, they will keep yours also. But all these things will they do unto you for My name's sake, because they know not Him that sent Me." John 15: 18-21.

Let not the follower of Christ become disheartened, or draw back from following Him, because it means sacrifice and hardship. Remember the prayer of Christ, which was offered for you:

"I have given them Thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through Thy truth: Thy word is truth. As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17: 14-19.

The Exceeding Great Reward

Let the Christian believer also remember the promises made to the overcomer of the exceeding great reward in the coming kingdom of God. There is no sacrifice that can be made on earth that is comparable for a moment to the glory that shall be ours.

And so, dear follower of Christ, let the world and its follies and pleasures go. Forsake the sins that grieve the Father's heart of love; discard the practices and customs of the world that are opposed to the teachings of Christ; turn your back squarely on the pleasures and amusements of the world that would only draw you away from the Lord, and serve Christ alone. You will find in Him the highest pleasure and joy that life is capable of experiencing.

